

The Mynde

of the Godly and excellent learned man M. Ihon Caluynne,
what a faithfull man, whiche
is instructe in the Worde of
God, ought to do, dwel-
linge amongest the
Papistes,

2 Cor. 6.

What fellowship hath righteousness with unrighteousness? What company hath light with darkenes? How agreeeth Christe with Belial? Or what parte hath the beleuer with the infidele? &c.

Anno Domini M. D. XLVII.



MVSEVM
BRITAN
NICVM

The Preface to the Reader.



Ence

þ Sathan was losed oute of the botom=les pyt, and (for mans vnhank fulnes towarde

God for his manifolde benefytes) permytted to range throughe out the whole worlde, to deceyue mankynde, man off hym selfe naturally prone vnto euyll, & therfore readie to enclyne to his diabolycall suggestions and temptations/wel mygh all þ wholw worlde(a fewe of the hycle flocke of Christ onely excepte, whō it hathe pleased God of his mercie so to preserue, as he alwayes doth his church that they haue not bowed their knees to Baal) hath neglected and set naught by Goddes eue clastyng testament & gol=pell which is the power of god in to sals

Gene. viii

3. Greg. 19.

Gom. i

A. y.

uaci

The preface

uation to all them þ bclue. And whare
as they kneue there was a god, & haue
not worshipped hym as god, nor thanked
hym, but became dayne in their ymagi-
nations, and theyþ foolyshe herte was-
þynded, when they counted them sel-
ues wyse, they became fooles: and tur-
ned the glorie of the incorruptible God
into the symylitude of a corruptible ma-
gic. Wherfore God, likewile, gaue them
vp unto their hertes lustes into uncleani-
nes, to defyle their owne bodies in their
selues, which turned the truthe of god in
to a lie, so that they worshipped & serued
the creature moxe then þ creator, which
is blessed for euer and euer.

Rom. i

And what moxe ensued þaint Paul
declareth, They Justlie receyued the re-
warde of their erronre, and as they had
no regarde to knowe God, even so god
gaue them vp unto a lewde mynd, to do
those thynges whiche were not comelie
beyng full of all unrightuousnes whors
domie, wickednes, couetousnes, malyci-
ousnes, full of emye, murther, stryfe, de-
ceite, euill cōdicioned, whisperers, backe-
biters, dispilers of god, doers of wronge
proude

to the reader

proude, boasters, bringers vp of eny ill
thinges, disobedient to their elders, w
once vnderstanding, couenant breakers,
vnslouing, stubburne, vnmercifull, & en-
dued with all kynde of wyckednes.

Thus doest þ see (good Chilian rea-
der) howe daungerous a thynge it is, to
neglect or dispyle the myghtie worde of
god, against whiche (notwithstaunding)
the gates of hell can not preuayle; so þ
in dispisynge or resystante it althoughe
of a malycious or peruerse mynde, thou
goest aboue to suppresse & kepe it backe
thou dost nothing els but procure thine
owne dampnation, the worde of god flo-
rishing neuertheles: for as the gospell
is saluation, to them that beleue it, so is
it dampnation to them that beleue it not.
This dothe Christe verifie and affirme
him selfe, saying, he that refuseth me and Jhon.12.
receyueth not my wordes, hath one all
ready that iudgeth hym.

The worde whiche I haue spoken, þ
shall iudge hym at the latter daye: for he
shall haue nothyng to cloke his synne Jhon.15.
wythall.

Paraduentre we wyll thynke that
A.ij. Saincte

The preface

Saynt Paul doth speake those thinges
othelre of those þ were before his dayes
and so perswade our selues that it was
nothinge meant of vs, but in lesse then
we can proue our selues not giltie in those
and lyke offences that they in the olde
lawe were plaged and punisched for, let
vs not perswade our selues to be cleare
of lyke threatenynges. So, let vs loke
for none other thinge, but to be caste vp
of god into a rep;obate and leude mynd
and so headlonge into all fylchynes and
iniquitie the iuste rewarde of our errour
whose ende is death euerlastynge.

Dent. viii.

Ero. 16.

Joh. vi

God fed þ Israelytes with fyne Manna
sent them from aboue, they abhorred it
& willed to be at their full grosse flesh
pottes agayne in Egipte. They were
plaged for their unthankefulnes . God
hath sent us the true Manna, his euer-
lastynge word þ bread of lyfe we abhor
it, we can not abyde it, we wolde be at þ
full pottes of þ grosse fleshe of mennes
traditions to povson our selues. Well,
shall we thinke to escape gods wrath?
Is god become a chaungelyng? will he
not punysche vs, for our unthankefulnes

to the reader

as he dyd them:ye a trulie. For we be
more worthy of punishment then they,
seing we haue their punishment, for an en
sample before our eyes to beware by.

God also brought the children of Iscael
out of Egypt by wonderfull miracle, for Exod.14.
when it was vnpossible by all reason,
but þ other they shoulde haue bene de-
stroyed by Pharao and his armie being
behynde them:or else to haue bene all
drowned in the rede sea before them:the
mighty power of god caused the deepe
sea to stande on eyther syde of them like
a wall so that they passed through it safe
lie, but theyr enemyes pursuunge them
were drowned horse and man. W^e heare
as they ought wic平 whole herte & mind
continually during e their lyues to haue
geuen thankes unto that myghtie god
alone for their deliueraunce:they shortly
after made them a golde calfe, fell down Exo.32
and worshiped it, offering sacrifice unto
it,saying. These he thy goddes (O Isra
ell) whiche haue brought the out of the
lande of Egypte. This their unthankful
Idolatry Moyses called þ greatest sinne
and was greuously punysshed:for there
A.iiij. ensued

The preface

ensued murdet of þ Israelites to þ nomi
bre of xxxiii. iii. Now if it can be proued, þ
we haue shewd no such unthankfulnes to
ward god, haue not resisted his word nor
committid no such lyke offence: then may
we sleape the more careles and feare no
suche plages to fall vpon vs, for of thys
we may be sure, God will not punyssh
vs without a cause. But aongest ma
ny other thinges, what say you to thys,
I pray you: We were longe in Egypte
that is in the bondage and captiuitie of
Pharao the deuyll, and when we could
be delyuired by no power no merite or
intercession of any creature belyde christ
visyble or iunisible/mortall or immortall/
þ wher as it was impossible to al reason,
but other we shoulde be everlastinglye
drowned in þ red fiery sea of hell & death
being allwaies before our eyes: or els to
be denoured of the furrouse Pharao the
deuyll pursuinge vs: God of his mere
mercye(aboue all our desert) sente hys
onely begotten sonne Christe Iesus, to
become verie man and dye for vs, for in
as moch as we had committed suche of
fence as was forbiddyn in paine of deyth
we

to the reader

we muste nedes be redameid agayn by
death, and that by suche a one þ shoulde
not remayne dead styll, for then shoulde
not he ouercome death but death ouer-
come hym: therfore muste he rysse again
and so by death ouercome death.

This parte hath christ played alone. He
died for our redemption, he rose againe 1. Cor. 15.
for our iustification & so ouercaine death 1. Cor. 1.
synne and hell: and thus moste wonder Ephe. 2
fully deliuered vs out of euerlastynge
chaldom and captiuite. But haue we
alwayes ascribed the renoume and glo-
rie of our redemption and forgeuenesse
of synnes to god alone? No no but ras-
ther to matthes satysfactorie with sondry
other vayne traditions of man. To whō
do we attribute, or whom do we prayse
for our daylie preseruation from perilles
and Jeoperdyes? God alone? No, our
many felte actes do openly reproue vs.
How many men and wome haue bene,
when they haue bene in daunger/ some
of drowninge, some of burninge, some of
breakyng their neckes, and some lyeng
so sycke that to all reason they seemed vn-
curable, that, yf god of his goodnes pre-
serued

The preface

serued them and rayled them vp agayn,
wold shortly after get them to one ydol
or ocher (to whom thei had vowed their
pilgrimage and offeringe) as soone to þ
ladie of Walsyngham some to the la-
dye of Grace, or unto some other foule
ydoll. And where as they shoulde haue
genuen glorie and praise to the one ever-
lastyng god, which alone deliuered thē
they haue kneeled downe in the sight of
the whole multitude & thanked a doine
ymage, worshippynge and offering their
ydolatrous sacrifice vnto it. Was not
this ydolatrie worse thē the worshiping
of the golden calfe? yes trulie. For then
sacrifice was commaimded to be offered
to god with calves, but not calves to be
worshipped: as for ydolatrous ymages
were forbydden then as they be nowe.
And for that the people might be þ more
allured to lyke abhomynation þ priestes
taught them for their owne aduaantage
to come onely in their shirtes & smockes
what was this els but to say with þ Is-
rachytes: These be thi goddes (o Israel)
whiche haue brought the out of þ lande
of Egypce & bondage; yea and no doubt
the

to the reader

the worlde bothe hath and shall be pla-
ged w̄ as greuous plages as they were,
yf it do not earnestly repent and forsake
not onely suchē abomination: but also
all kynde of ydolatrie that is, all inward
or outwardē worshipping of the ymage
of any thinge visyble or invisyble: or sea-
kyng forȝeuenes of synnes or saluation
at any creature mortall or immortal, but
only at gods mercy, & þ for christes sake.

Mōre ouer for thele and suchē lyke
our unchankefulness and offences, God
had iustly geuen vs vp into such a lewde
and reprobate mynde, that all we (a few
excepte) were not onely geuen headlong
into all kynde of vyce and ydolatrie: but
were so ferre gone þ we were iuste par-
takers of the curse pronounced out off
goddes mouthe by the prophete Esaie. Esa.5
wo be to you þ call cuyl good, and good
euyll, makyng derkenes lyght and light
derkenes, takynge bitternes for swetnes
and swetnes for bytternes. In this case
were we. That whiche was vyce and ab-
hominatiōn, we toke for godlynes and
vertue: And that whiche was godlynes
and vertue in dede, we toke for heresie &
synne

The preface

Synne: for who was he y thought it not
godly to professe hym self into an abbey
frier house or nowny? Who was he that
spake against them, and that with gods
worde but he shoulde be hated and per-
secuted? Who was he that thought but
that it was hyghlie meritorious to go
on pylgrymage to this or that ymage?
Who was he that coulde speake against
them but he should be in daunger of his
life? Who durst speake against y Popes
hote purgatorie, but that he shoulde be
burned to ashies? And as for the abusing
of the lordes supper whiche they called
the sacrament of the Muliare, he y spake
but a worde against it, or against their
wyked masses satisfactorie, though he
were the vertie scripture) hangyng was
so good for hym, he must dye most cruel
death. But thankes be to y eternall god
for he (to the declaration of his glorie &
for his electes sake) hath styrred up men
as his instrumentes to speake, write and
printe myghtelie against suche abhomi-
nation, and he hathe turned the hartes
and powers of some christen Princes a
gainst them to supprese them and roote
out

to the reader

out all suche plantes as our heauenly fa-
ther hath not planted.

¶ Finally, seing that papisticall abho-
mynations and ydolatries be now well
myghe all knownen though they be yet
scarcely halfe leste in many places, it is
requisite and highly necessarie to know
how a faithfull christian man, endued w
the spirite of god & truely taught in hys
worde, shall behauie hymselfe amonge þ
papistes, were in and how ferre he may
be comiesamt with them: namely, whe-
ther he may be present at their masse and
supersticious Ceremonies w/out offence
in þ he, although by owtwarde gestures
as by cappyng and kneelyng seeme to
worshippe with them, doth notwithstanding
dynge in his herte worshippe the onely
lyuyng god: whether he may lawfully
use suche dissimulation or not? For thy
full erudition & learnyng in this behalfe
although veri few writers haue touched
this poincte (namely in the Englysshe
tongue) here halte thou (good Christian)
this notable work of M. Ihon Calvyn
a man of good learnyng and godlie con-
uersation, now firsste translated into En-
glysshe

The preface

glyshe: which, if thou dily gentle reade,
peruse and marke with sobernes, it wyll
fullie satissfy thy mynde in this behalfe &
wher as certen places in scripture (after
some mennes myndes) seeme to be are w
such disimulation in worshipping thou
shalte haue them moste manystly ope-
ned unto the: so that thou shal perfectly
knowe, that all that be of Christ oughte
not onely to confess God with þ harte
inwardly, but also (after the councell of
Saincte Paule) to confess the lyuinge
god with the mouche and glori-
fie hym in their bodyes pro-
fellynge him in all their
outwarde gesture
and behauour.

Rom.10.
I. Cor. 6.

AL M E R.



How a faith
full man shall behauue him selfe,
dwellinge amongst the
Papistes.



Any do

aske me Counsell
oftentymes, how
they shuld behauue
them selues amenge þ papistes
where it is not lawful for them
to worshyppe God puerly: but
euery man is constrained to vse
many ceremonies whych haue
bene inuented against þ woorde
of god and be full of supersticio.
Now it were not very hard to
answere them in this matter &
to defyne vnto them symply þ
truth ther of, yf they were fully
deter

For the Faithfull

Determyned in their hertes to
solow wholy and without con-
tradiccion all that God hath com-
maunded them by his wozde.
But I wote not how the moste
parte of men, after þ they haue
knowen a thing displeasith god
do neverthelesse gyue them sel-
ues leaue, and also do defende
þe selues againste it. For there
haue bene dyuers haue asked
me counsell in this matter eue-
al together after suche a fashion
as Baalam did of god, when he
wolde go vnto kynge Balach,
for he knew well ynoughe that
it was against the wyll of God
that he shoulde take that viage
vpon hym, but yet nevertheles
he ceased not to aske him leaue
for þ same. Euen likewise these
men here being in maner coniict

Rime. 22.

in

Amouest þe apistles

in their conscyence / that it is e-
uyll done to bowe them selues
before Idolles / do enquire and
demaunde what they may do
not for to captiuat & make sub-
iecte their assent vnto god, and
reste vpon his worde / but to þ
intente men shoulde geue them
the bridle : and þ they hauynge
answere after their desire may
quyet them selues in their vice
through bayne flaterie. To be
short euен as the prophet Eze- Ezechiel.13.
chiell saith. They go sekyng a-
boute þ men shoud make them
cushens to lay their conscience
a sleape vpon and þ men shoud
make them beleue þ they lyue
when they be in deathe.

Neuerthelesse bycause it is
our office puerly to beare wit-
nes to þ verite, I can not disre-

B ble

For the faythfull

ble nor refraine, but þ I muste
nedes speake those thinges whi-
che I think necessary to be kno-
wen: specially when I am requi-
red ther vnto, but for as muche
as all the difficultye cometh of
this, that we do euer giue more
hede to kepe vs in the fauoure
of the world, then to please god
I exhorte euery faithful person
in the name of Jesu Christ / for
to resist his owne affections, þ
he maye be obedient vnto the
will of his master Christ. It is
a paynefull thinge for a man to
put hym self in daunger of losing
both body & gooddes / to stere
vp all the worlde against him,
to lyue in opprobrye and bttre
reprofe, and to leaue the contra-
ry, where one may lyue well at
ease, for to go into a strange cou-
try

Amongest Papistes

trey as one goeth astray. I do
graunt it to be so, but what is þ
firste lesson þ we shold learne
in þ scole of Jesus Christe, but
to forſake our selues, but if ther
be any so weake or frayle that
they can not at the fyrlie deter
mine veri wel what they ought
to do, at the least I desire them
that they wyll not flatter them
selues sekynge stertyng holes
and bayne excuses for to hyde
them with / but these stertyng
holes can not delyuer them frō
the iudgement of god, yea and
we se that this is þ begynnnyng
and as it were the fyrlie degre
of the ruyne of suche as do fall
frō the grace of god. And when
they see þ it is not sure for th̄
to make them selues knowen
before men, that they be þ true

Fo; the faithfull
seruantes of god duly to honor
him they excuse them selues &
wil be counted for righteous &
fauteles when they do with o-
ther men defyle them selues w
dwyers kyndes of Idolatrye.
Then afterwarde they percey-
vinge þ they can not this waye
escape al maner of suspicio they
thinks they be discharged if ther
do hyde their cristianite al togí
ther without speaking so moch
as one word of God except it
be to their chief frendes and fa-
milyars and þ shut vp in a chā-
bre suerly. Now þ whiles they
suffere the truthe of God to be
blasphemed, & what dishonour
soeuer mē do vse to do to Jesu
Christ: they do not onely make
no resystence to the contrarie,
but also make as though they
consen-

Amongest Papistes

cōsenteth to it, hauinge none other thynges in their mynde but to take hede þ no man shuld perce yue that they be cristians at the laste what happeneth to such maner of people which wil with so carnall pretence (that is to saye, by peruerse subtiltie) begyle both god and the world god suffereth them to fall as it were into a depthe of darknes depryuing them of þ knowledg that he had geuen them, and so finally þ deuylls possessed the & styrred them vp againste the gospell and maketh them perse cute with a hoote & cruell furie, the doctrine whiche before thei knewe to be of god, and that by good right, for it is reason, that that man which turneth the verite of god into a lye for to iuste

B. iii. stifye

For the faithfull

stifye hym selfe in hys iniquitie,
shoulde therfore fele suchе ven
geance. For as moche then as
as infirmyte doth let vs for to
accomplysshe our deutie, let vs
rather gyue all glory vnto god
in confessing our myserye, then
by inuentynge cauillations and
startynge holes to bring vpon
our selues shame & double dam
nation, for we shoulde take the
ensamples of þe punyshementes
of god for admonitions or war
nynges, to the intente that we
shoulde learne to walke in hys
feare.

What shal men do then, first
of all let vs not measure oure
duetie due vnto God after our
owne commodite, for after that
maner we shall never attayne
to the truthe. Then afterward
let

Amongest þ apistles

let vs not in this matter haue
respect vnto our owne persons
for to seke oute that whiche is
most conuenient for vs after þ
fleshe. Thir dely let vs not take
counsell at oure owne brayne,
which waye is best to wynd vs
out of parell and trouble : but
let vs rather trust in the proui-
dence of god nothing doubting
but that he is able inough for to
kepe vs euen in the myddes of
a thousand deathes, if necessite
required, that it shoulde come
ther vnto : thus doing we shuld
not haue any nedē long to stand
in aduisement or dispute of the
one parte or of the other parte
whyther we shoulde w trouble
with the losse of our goodes, w
the daunger of our lyfe, obaye
vnto god or no , & for to please

B. iiiij. hym

For the faithfull

hym gette the euyll wyll of me:
but hauyng ones hys commaū
deimente we shoulde redelye &
withoute doubte folowe it as a
suer waye commytynge vnto
hym what soever myght come
therof & gyue our selues ouer
vnto hys holy sauegarde: here
haue we y onely mean wherby
to gouerne vs truely. In this
case I wil recite a godly exāple
that Sanct augustyne doth re
herse whyche shall be good for
to boldē and incorage vs thus
for to do. It is that Sanct Cy
prian after that he was condēp
ned to the deathe bycause he
wold not do sacrifice vnto ydol
les was moued and inticed to
condiscende vnto the same for
sauyng of his lyfe. And specialy
the Judge coueting to delyuer
him

Amongest Papistes

hym required hym instauntly,
for to do so and prayed him wel
to bethynke & aduyse hym selfe.
Unto whome he gaue a shorte
answere, that in a thing so holy
Deliberacion myghte haue no
place. Let vs now consyder in
what estate Sanct Cypriane
was then, he sawe the death be
fore his eyes : but for asmoche
as he was at a point with him
selfe, for to folowe the comman
dement of God, the same dely-
uered him frome all perplexite,
that he was not astonyed : so þ
he dyd not bowe or change his
mynde, but abode iuincible.
This is then a notable sentece
which ought to be well printed
in our memory, to thintēt that
we do not attempte throughz
any deuelysh presumption, for
to

For the faithfull
to aduyse oure selues whether
we maye do that whiche God
hath spoken or no : as thoughē
we might controllē him , but yf
we will take counsell at oure
owne head & turne away from
his worde , let vs surely wayte
for the curse which he hath pro
nounced by the Prophet Esay ,
vpon all them which gyue not
auctorite vnto his spirite for to
rule in their counselleſ and are
not at his mouth to take there
at their determinacionſ .

We se nowe touchinge this
present matter , that yf our lord
hath on this wyſe declared his
will , we contentinge our selues
with his worde , may haue ſure
knowledge of that þ we ought
to do . This nowe concluded , yf
anye man will ſtill to it replye , let

Amongest Papistes

let him go and pleade agaynste
God, to se whether he can wynn
his processe against one so strōg
a partye specially hauinge so e-
uyll a matter.

First let vs remember that
Jesus Christ doth learne vs al
this lesson at the first entrance
into his scole, that yf we be asha-
med of him or of his wordē be-
fore men, of vs will he be assha-
med whan he shall come in Ma-
iestie with his angelles.

Mat.10

Beholde then how that our
Lord is not content when we
do knowledge him secretly one
ly and in our hertes, but he re-
quireth straightly, that we doo
declare before me by outward
profession that we be of his: &
he dothe not accept vs to be of
his kyngdome but vnder that
condi

For the faichfull
condicion. And it is no maruell
for that that saint Paul saith
Rom. 10. can not be false , that as with þ
hart a man beleueth vnto right
wysnes : so must he cōfesse with
his mouth that he maye be safe
Wherby he signifieth that can
not be the fruyte of faith before
God, which bringeth forthe no
confession before men. Who so-
ever nowe draweth backe , he
must go seke him a new master.

Now one wil demaide whe-
ther euery one muste declare
him selfe openly or no, yf he will
doo his dutie though no man
enquire of him his faith? I an-
swere, that it is not my meaning
for in asmoche as it is a particu-
lar office to preache openly / it
is not conuenient that euery
man medle therewith/ no ney-
ther

Amonge st Papistes

ther were it expedient nor conuenient. I meane not the that euery man shoulde go into the pulpet to declare their christianye/or elles that we shuld publysh it in y stretes as y blowing of a trumpet:but y euer ye one after their vocation in y which he is called to take hede that he geue god his glory.

Now for as moche as oure lorde hath not determinyd nei ther the tyme nor the place, nei ther yet the boudes, how farre we shall go,we can not make any certayne lawes therfore.
But it is mete that euery one (to his power) doo applye hym selfe faithfully, to doo the same by all the meanes that he can, consydering alwayes the state in whiche he is and the grace y god

Pet.3

Esai.2

For the faichfull
god hath geuen hym, & bycause
that we be al slouthfull and ne-
gligent, except that we haue al
wayes some spoure for to stere
and pricke vs forth, let vs haue
these godly sentences printed
in our hartes wherin it is com-
maunded vs to be ready to ren-
der a reason of the hope that is
in vs vnto euery one that axeth
vs. In lyke wyse wheare it is
sayd that thoffice of euery faith-
full person is, to take his neygh-
bour by þ arme and saye let vs
ascende into the hyll of Syon
in to þ house of þ god of Jacob
and he wyll teache vs to walke
in his waies, we se now þ there
should be suche zeale in vs both
for to exalte the kyngdome of
God and also for to edifie our
neyghbour: and that we should
geue

Amongest Papistes

geue all our strength and apply
all our study to do the same.

But for as moch as we haue
no certeyne rule to certifye vs,
how far & how wide we shold
walke, there is no more to do
then, but euery man to desyre
our lord to directe him in true
wisdome: þ he may iudge what
is moste expedient to be done.
And then afterwarde after his
power (accordinge to the mea-
sure of the vnderstanding whi-
che he hathe) he do seke all the
meanes and occasyons that is
possible for to fulfyll his dutie:
to the intente that we haue all
wayes the folowinge of Jesus
Christ for our marke, of whom Psal. 68
it is spoken that the zeale of þ
house of god consumed hym. þ
is to say, he was inflamed with
such

Thon.12.

For the faichfull
such loue and affection to build
and interteyne þ church of god
that þ same was euen as a bur-
nyng fire in his herte whiche
did neuer let him reste. On the
other side, let vs note wel what
is spoken of them which durste
not confesse Jesus Christ after
that they beleued in hym. It is
that they loued more the glory
of men then the glorie of god.
Is it not a cursed and an ouer-
twarte choyse to preferre men
before god? Let vs take heade
that we come not into suche
dempnation.

But the thing which I haue
taken chiefly to handell at this
tyme, is to knowe whether a
Christian man being rightly in-
structe in the truthe of the gos-
pell, when he is among the Pa-
pistes

Anongest Papistes

Papistes do offend god or not
yf he do as other do in going to
þ masse, worshiping of ymages,
relicues, & vsyng such lyke ceri-
monies. And to preuent the ca-
uillatio of some, we entreat not
now of this difficultie, whether
it be euyl done to dissemble: but
whether a man may feine and
counterfaicte or fasshion hym
selfe against the verite & truth.
A man doth dissemble when he
hydeth that that is with in his
herte: but he feyneth or sebleth
whan he feineth him selfe to be
that he is not, in conclusion loke
what it is to lie with the mouth
þ same is to feine in the dede.

Now to defyne this questiō,
we must note that as there be
two maner of honours that we
owe vnto God, that is to saye,

C the

For the faichfull
spirituall seruyce of the harte &
the external or outward wor-
shypinge:euē so on the other
syde, be there two kindes of I-
dolatry, the fyreste is whan a man
through a false fantasy whiche
he hath conceyued in his hart or
spirite doth corrupt & peruerter
spiritual values of one only god
The other is whan a man(for
what cause so euer it be) dothe
geue or transfer þ honor which
belongeth vnto god onely, vnto
any creature. As for an ensāple
vnto an ymage, let vs then be-
gyn to speake of the duty whiche
we owe towarde god, to serue
him duelye. Is it sufficient for
euery man to holde god within
hy nselfe within hys harte for
his sauour and worshyp hym
in secrete? No, he requyreteth
more

Amongest Papistes

more of vs saying, that we must
glorify him as well in our body
as in our spirite & he adioyneth
the cause. Because that both of
them belonge vnto hym. Now
although we had not this com-
maundement, yet it is euident
þ it shoulde be so, for in as much
as our bodyes be redemeed by þ
precious bloud of Jesus Christ.
What reason is it, þ we shoulde
prostytute it before an Idoll.
Seing that it is the temple of
the holy gost. What an horible
synne were it then for to defyle
it with such sacrypledge. Consi-
derynge that it is predestinate
to receyue þ crowne of immor-
talite and to be partaker of the
glory of god, is it then conve-
nient for to corrupte and to soil
it with such fylth. let vs learne

C.ij. then

For the faichfull

then that euē as our soules be
consecrated vnto God, euē so
ought our bodyes to be reser-
ued vnto his honour. S. Paul
cryinge agaynste whoredome
vseth this argument. Seing þ
our bodies are the membris of
Christ, is it lawfull to make thē
the membris of an harlot? By
the same reason maye we saye,
seinge that our bodyes be þ mē
bris of Christ, shall we deuyde
them frōme his communion by
pollutinge them and bowing of
them before Idoles? Therfore
our Lord speaketh of his true
seruauntes, and geueth them
this marke that they had not
3. Ilym.19. bowed their knees before Baal
nor yet hadde kissed his hande,
who might haue said that they
were not corrupt with false su-
per

Amon gest Papistes

persticio holding Baal for their
God in their hartes. But he
willinge to sygnifye that þ mat-
ter lyeth not all togyther ther-
in, sayde. That they had not
done him any reuerence by any
owtwarde gesture. In this dis-
cription dothe he shew vs þ we
ought narowly to abstain from
suche defylinge of our selues, þf
that we wyll be of the nombre
of his people. This is also that
he saith, by Esay. I am the ly-
uyng god euery knee shall bow
before me / & euery tongue shall
swere by my name, he declareth
by these wordes þ he rekeneth
not hym selfe to be worshypped
truly, but whā a mā doth redēr
vnto hym onely yea cuen with
outewarde gesture: and that
he be worshypped of the bodye
Esai. 45.
C. iij. as

For the faithfull
as well as of the soule. Nowe
whē the contrary is done, that
is to saye, when one knelethe
downe before an ymage, it is de-
rogation to his maieste. And
what wyll we more? Haue we
not an expresse comandement
whiche forbyddeth vs to geue
any honour vnto ymages? For
the wordes whych þ lord vseth
do not onely imorte, that men
shoulde not attribute vnto thē
his glorie through any super-
stitions or peruerse opiniō: but
they do also comprehend e all þ
honour þ men may do on what
wyse or for what ende so euer it
be.

Then it is nowe a bayne ex-
cuse, & that dothe not elles but
aggravate and enlarge the syn
to allege that god is content w
þy

Amongest Papistes

thy herte: for we se þ contrary.
Euen so is it to allege that ydo
latry procedeth of superstition
and therfore that it is not com-
mytted but whan the herte is
there with it, for although a man
do mocke an Idoll in his harte
when he maketh as though he
worshypped hym: yet is he ne-
uertheles gyltye of this synne
in that he giueth the honour of
god to a creature/but let vs set
a parte all superstition: what is
it that a man can pretend in his
behalfe. He wyll denye that he
sinneth, for as moch as his mind
or intente is not euyll. What
thyng soever (wyll he say) that
other men do, I worshyp the ly-
nyng god in my herte, I know
that it is sacrilege and abhomyn-
ation for a man to goo to an

C. iiiij. Image

For the Faithfull

i. Cor. 8.

Image of it to seke or wayt for
any helpe or else to do it any re-
uerence. It is to god þ I direct
my selfe, althoughe I seeme to
worshyp the Image. This is þ
same cloke and colour whiche þ
Corinthians pretended when
Saint Paule reproued them
of this vice, for they went vnto
the brotherhodes whiche men
made vnto þ honour of ydolles
and dyd eate of their sacrifices
þ other: was this now thozow
superstition? No for S. Paule
bringeth forthe this excuse in
their name or person: we know
that the Idoll is nothinge, but
vanite: what folys she fawisie so e-
uer the worlde haue of it, and þ
there is but one onely god and
one onely lord Jesus Christe.
But is he contente with thys?

Noo.

Amongest Papistes

Noo, Euen cleane contrary he
answer eth þ all this is nothing
seinge þ through their exāples
they did entise other to worship
Idolles. A weake person (saith
he) þ seeth you, thinketh he not
that you haue the Idol in some
estimation. Now vpon this is
he confyrmēd to do in like case:
yea but you haue a right vnder
standing in your herte. Muste
he therfore for whō Christ died
peryshe in bearynge hym selfe
bond of your knowledg. Doth
he not through this answeare
shake of all their clokes. Wyth
which many now adaiēs wold
helpe thē selues. And yet doth
he speake more sharpely a lytle
after. That euen as he whyche
is partaker of þ sacrifice of god
is partaker of the true sacrifice.

i. Cor. 10.

so

For the faithfull

so he which doth communicate
wyth suche faulty and defyled
maner of doinges is polluted &
defyled, it is a vayn thing (saith
he) to replye, that the ymage
is nothyng and that it can do
nothinge. Let vs be contente
that in as much as þ vnbeleuer
doth sacrifice vnto Deuyllies/
who so haue any thyng to do
wyth them in this acte gvyeth
hym selfe to the deuyll in lyke
wise. Now can no man be par-
taker of the lordes table & of þ
deuyllies togyther: neyther yet
drinke of the lordes cuppe and
also intermedle wþ the deuilles
cuppe: who so euer doth take þ
one doth clearely renounce the
other.

Daniel.iiij. And in dede yf Danielles
companyons myght haue sca-
ped

Amongest Papistes

ped by this subtilitie, it was ver
ty foly and rashenes for theym
willingly to offer theym selues
vnto deathe. Mighthe not they
haue agreed within theym sel
ues to saye. Other men do wox
shippe the Image, but our spiri
tes shalbe erected vp to heauen
to worshyp the lyuinge God.

Thus the cause standynge for
to auoyde daunger, let vs be in
the company of other, faynunge
as thoughē we folowed them,
Coulde suchē cauillation quyte
them before God? Euery man
will saye naye, Well what shall
we saye then, shal we accuse the
of an vndiscrete zeale / because
that they had rather suffer the
selues to be cast into a burnyng
fornace then to counterfaite or
feyne, and haue their hartes ne
uer

For the faithfull
uertheles alwayes vnto God.
But this were almoche as to
reproue the holy ghoste whiche
prayseth them for this their co-
stancy. Some man will saye, þ
euery man can not be so constat
and stedfaste. Well foloweth it
therfore vpon that, þ we shulde
not folowe therexmple which is
set before vs for a doctrine.

Euen accordyng as we do
seke sterting holes for to excuse
our syn: so semeth it vnto some
men, that they haue a good so-
lucion for this texte: when they
saye, that it ought to be vnder-
staide of the Idolatry of the hea-
then, and therfore it ought not
to be applyed vnto our tyme.
For the Paynims (saye they)
were not onely deceipted in b-
sing

Amongest Papistes

singe of peruerse ceremonies:
but also in as moch as they had
Goddes deuysed & forged oute
of their fantasye. It is no mer-
uell then (say they) yf our lord
do so greatly reprove their ma-
ner of doinges: but this is not
all one with that that is done
amonge the Papistes: For al-
thoughe the seruice of God be
amonge them corrupt and fau-
tie, yet alwayes their intention
is none other but to worshippe
God. To be shorte, they arme
them selues with this diuersite
that they thinke there is not so
greate parell to be partaker in
any Idolatry the which is coue-
red with the name of God, as
in an other that were altogith-
er withoute anye couer. But
vnto this I answere that for as
moch

Hom. 2

For the faithfull
muche as the worlde goeth aboute to serue God after a perverse and an unlawfull maner,
that then it doth worship an Idole: what cloke so euer they make. Then, they that inuente
superstitions whiche God condemneth and refuseth, mighte very well say, we will serue god
but in asinoche as God accepteth not suche seruice they do it rather to the deuyll. Wherefore
saint Paule saith, ¶ they which did transforme the glory of god into any corruptible figure, did
serue the creature and not the creator. But to thintent a man maye understande more playnly, how feble this defence is, let us take the examples of the scripture conuenient vnto this pur-
fynne, 21, pose, Marke the brasen Serpent

Amonge st Papiſtes

pent bohiche was not inuented
rashely by the folyfhes of men
but by the will of God. It was
not onely a memoriall of the be
nefyte whiche God had done to
the people of Israel but also an
holy Sacrament of Iesus cruf
Afterwarde dyd they make of
it an abhominable Idole, & yet
neuertheles this was not done
without a Godly shewe or pre-
tence of the name of God. Ide
maunde now yf that any of the
in the same tyme had made as
thoughe he had worshypped it
for to fashion him selfe vnto the
superstitution of the people, whe-
ther that we wold excuse him.
I thynke there is no man that
wolde not condempne him.

Loke also vpon the golden
Calfe whiche Aaron dyd caste,
was

Exod. 32

For the Faichfull :

was not the same to represente
the lyuinge God : for when he
made proclamatiō that the peo-
ple shulde assemble togither for
to kepe the feaste of the Lordē
whiche had brought them oute
of the lande of Egypte, þ same
was receyued of euery man w-
out contradiction : it was then
a Ceremonye set vp to honour
God with. But because it was
false and peruerse, it was repu-
ted for Idolatrie. He that had
feyned him selfe there to con-
sente excusinge him selfe by the
tytle of God / hadde he therfore
vane gyttlesse : We wolde all of
vs condempne him. How com-
meth it then in a lyke matter,
we wull not seme to erre . As
moche maye we saye of the Cal-
ues whiche Jeroboam prepared
for

Amongest Papistes

for he professed not to bringe in
my new God: but rather prote-
sted that he wold always hold
 hym unto the lyving god. And
indeed he had none other res-
pecte then to kepe þ people frō
goinge to Jerusalem, for feare
leaste they shoulde ioyne them
selues agayn unto the house of
David. This was notwithstanding an
dinge ydolatry, bycause he inue-
ted a strange maner of worship
pyng against þ woorde of god.
þf that any man now whiche co-
lented not unto this abhomy-
nation had sacrificed there, had
he done well. And without ma-
kyng any more a do. Reade we
that any seruante of god did at
any tyme worshippe there. So
but contrarwyse we reade þ
the Lorde by hys Prophetes

D.

for

For the faithfull
forbad it as a ctyme very abho-
mynable.

Now to make an end of this
artycle the temple of þ Samari-
taynes was it builded vnto þ
name of Jupiter or Mars. We
knowe that it was done to the
name of the lord god of Israel.
Was it therfore lawfull for any
faithfull man to worship there.
It is very playne þ it had byn
an extreme abhomination. I con-
clude then vpon these reasons
inuincyble, that it is no more le-
full to communicate in an ydol-
atry which is Decked with the
name of God then if it were all
together the sacrifice of þ hea-
then.

Nowe before we passe any
further, in as moch as we haue
now sene that ydolatry, yea, all
though

Amongest Papistes

although it be committed but fainedly, doth alwayes displease God: it is conuenient for vs to applye this doctrine vnto our tyme. If a man were amonge þ Turkes, there were no doubt but he shold do wickedly and agaynst god, to enter with them into their sinagogue, ther for to kepe their superstition. And þt there myght be found paradien ture any man so far past shame as for to aproue this, he shold declare himself to haue no feare of god nor any conscience of sin. A good cause whye: for loke euен as þ worshippynge of god done in the churche or in the company of the faythfull after hys word is a solempne acknowledginge that we do holde and excepte hym for our god: and that

D.ij.

we

For the faithfull

we do honor hym openly. So
a man to ioyne hym selfe with þ
Turkes or Paynims for to fo-
low their maner of worshiping
that they vse (which is naught)
It is a kynde of forsakynge of
god, by which he is defiled and
accursed. To say so moche of þ
Papistes, plainly it semeth a ve-
ry straunge thing. For we haue
many thinges with them to cō-
mon together: & what soever
denuisio or variance there be be-
twene them and vs, yet muste
we (wout all comparison) haue
more felowshyp with them, thē
with the heathen, yea, and yf it
were but for the honour of the
name of Iesus Christe whiche
they beare: in which thing also
we agre with them.

We muste see then wherein
and

Amongest Papistes

and how farre it is lawfull for
a christian man that is well in-
structe in the truthe of the gos-
pell, for to communicate with
them/ for I speake not, but by-
cause of thē (to whom god hath
opened his truth) w̄ how great
filthines the whole papisticall
church is replenished. To iudg
now well of this matter, it is ne-
cessary to be noted that of that
which men call þ seruyce of god
there is one parte whiche was
Institute all together directly
against god: another part hath
bene depraued and abused by þ
faulte of them whiche misused
it. Albeit that at the beginning
the first originall was not euil.
Further that there be many ce-
remonies whiche a man by no
meanes can excuse, but þ they
D.ij. . cons-

For the faichfull

conteyne playn ydolatry. Now
there be other whiche be hayne
and folyshe neuertheles of the
selues they cannot defile a man
excepte that a man in the obser-
vinge of them haue any super-
stitious opinion. Thirdeyl we
must marke that there be some
thinges that were comaunded
wickedly whiche notwithstanding
a christian man may kepe with-
out offence. Other ther be whi-
che may not, neyther ought not
in any wyse to be obserued. It
is not necessary for to handle or
entreat of all these kyndes one
after another severally. It is
sufficient to touche them to the
intent that a man may know g
I am not so sharpe & extreame
as altogether and without ex-
ception to forbide a christian ma-
that

Amongest Papistes

that he may not confirme hym
selfe to the Papistes in any ce-
rimonye of obseruation : for I
intende not to condempne any
other thinge then that whiche
is playne evyll and manifestely
naught. And bycause this can
not be well vnderstande but by
examples, without goinge any
further about the bussh, let vs
set forthe the thinge euен as it
is, amongest the papistes there
is masse songe dayly, they that
wyl seme more deuoute then o-
ther, go to the churche to heare
it: whether may thys thynge
now be excused: Who soever
hath but meanely profited in þ
Gospell is not ignorant but þ
thing is none other than playn
sacrilege & abomination which
the priestes do there. I praye

D, iij you

For the Faithfull.

you may a man go to bow hym
selfe before an Idoll, that eueri
man shoulde know that he hath
a deuotion to a wicked thyngē
and it not syn in so doing. But
if it be so, what shoulde become
of that that the holy ghoſte ſpe-
keth by þ mouth of ſaint Paul
that we haue not to do with þ
vnfruitefull workeſ of darknes
but rather ſhould reproue the.
Beholde a worke that I know
to be wicked and doth diſplease
god / I haue to do w̄ it. I make
as though I accep̄te it & after-
ward thiſke that I haue clene
handes. What is þ anye other
thinge then (as þ prophete Da-
vid ſpeaketh) for to ſay wyth þ
wicked let vs do hardely that
that liketh vs / for god ſeeth vs
not. But theſe men do allege.

Ephe. 5.

Psal. 14.

J

Amongest P apistles

It is not we that do it, but syn.
What can we do seing þ it lyeth
not in our power to amend it.
I answe that the euyll which
I reprove is in them þ absteine
not from þ thinge whiche they
know to be euyll: but defile the
selues by wrappynge them sel-
ues in it. And in dede touching
this poincte it is not harde to
stoppe their mouthes. Now of
hye masse it semeth to many þ
it hath a better cloke & a more
apparant shyne, for all thoughē
(say they) that there be moche
corruption in it (which we can
approue) neverthelesse, for as
moch as to vs it is as it were a
memorial of þ supper of þ lord
(euē so do we take it) then whē
we come there it is to reduce
into our memory the death &
passion

To the faithfull
passio of our lord Jesus well is
the matter at that poynt that
we may transforme thinges af-
ter our appetit & say that dark-
nes is light. I pray you what si-
militude is betwene þ holy Sa-
crament institute of the lord
Jesus and this confection co-
pounded of euyll. first to speke
of that that the masse is holden
for a sacrifice by whiche god is
pacified not only wþ the lyuing,
but also wþ the dead, think they
þ this is nothinge? Is this no-
thing iuother, þ þ Cano which is
as it were þ principall substāce
of þ Masse, is full of such abho-
minable blasphemies? In lyke
wise þ prayers for the soules in
purgatorie which we knowe to
be altogytter superstitious?
But yf there were no more but
this

Amongest Papistes

this deuelish Imaginatio for to sacrifice Jesus Christ vnto god to þ intent þ such a worke shuld be a satissaftio & an attōmēt for þ quicke & þ dead , is not this a manifest denieng of his death & passion: the which is made of no value if that mē do not acknowledgē it for þ only & perpetuall sacrifice. Is it not a playne corruption of the holy supper. It is sure that these two so abominable pollutions cā no more be seperated from þ masse, then heat from fyre. Whosoeuer cometh thervnto to be partaker of it / can he be puer and cleane commytyng suche an acte. Is this the honor whiche we beare vnto God our father and to Jesus Christ our maister & redeemer, that when we see suche a spite

For the faithfull

Spytefull dede done of one and
other,in the steade of speakeyng
against it,do come & ioyne our
selues vnto hym that dothe it.
And that worse is,do allure o-
ther by our examples to do as
muche. Is it not to shamefull
to say,þ a man in dishonouring
of god and gyuing example vnto
his neyghbour doth none g-
uyll at all. Then is their Idol-
latry which passeth all vngod-
lynes,to worshippe a pyece vff
breade as God, and to say that
it is no more bread but god him
selfe. If that same were the sup-
per of our lord whiche there
were duly mynistrēd,we graūt
well than,that there shoulde be
a true spirituall receyvinge of
the bodye and bloude of Iesus
Christe. But yet therfore were
not

Amongest Papistes

not this as moch as to say that
þ substance of bread were chaū-
ged: or þ the body were hidden
within it. For the supper is ge-
uen to cause vs to lyfte vp our
myndes on heyght vnto heauē
not for to fyre them vpon these
visible thinges and sygnes of
bread and wine, whiche be there
present with vs.

Now then if this were the
very supper in dede, it were a-
perilous & a dampnable fanta-
sye, to worshyp a piece of bread
in the steade of Jesus Christe.
Other else to seke hym there.
But it is not now necessarye to
enter into his disputation. For
by what meanes belongeth it
vnto the masse this promes of
Jesus Christe, when in geuing
of the bread he sayde take,eate,
this

For the faithfull
this is my bodye, whiche shall
be deliuered for you. For before
he promiseth any thinge, he co-
maundeth that the sacramente
be distributed amonge the faith-
full. Is this done at the masse?
No but rather contrary wyse,
the prieste doth his busynes a-
lone aparte as though he wold
exclude and excommunicate þ
whole congregation.

Thinke we then that in doing
altogether contrary to þ Christ
ordeyned, we haue him yet tied
to our gyrdles for to play with
hym as with a lytle babye. Or
else rather as a tenys ball for
to whirle him here and there e-
wyn as it pleaseþ vs. further-
more he addeth, that we do ce-
lebrate his sacrament in þ me-
morie of hym there by preaching
hys

Amongest Papistes

lys death with prayse and gy-
uynge of thankes. Now, howe
ca this be done in þ mass, wher
there is not so moche as one
worde understand: but al tog-
ther is done and spoken in an
unknowen tongue. Moreover
it is vnto vs þ Ihesus Christe
directeth him self in promising
vs in the communion of his bo-
dy, when he geueth vs þ sacra-
mentall bread. In the masse is
there nothinge of all this, but þ
Priest after the fasshion of In-
chauters or Jugglers bloweth
vpon the bread to charme and
cuniuire it. Wherefore, thinke ye
this to be good? To be shorte,
ye shall as sone proue, that ther
is any similitude betwene the
Popes masse and the supper of
our lord as that the day shal-

For the Faithfull

no more be contrary to þy nyghte
Then what elles can the Wor-
shipping be which men do ther
to the breade, than abhomyna-
ble Idolatry. yea more grosse
& more folyshe then euer was
any amonge þy Painyms. Now
let vs se with how good a con-
science a christian man may be
present there, for to fashion him
self there lyke vnto other men.
Beholde an Idoll that is lyfte
vp on hygh on the shoulders to
be called vpon and worshipped
as God. I shall fall downe on
my knees I shall make protesta-
tion to worship it. And then af-
terwarde I wold not that any
man shoulde reprove me what
meaneth all this. Though no
man should speake a word doth
not the acte it selfe accuse me y-
nough

Amongest Papists.

nough wherfore though men
do spare me, yet god wyl not
spare me. Nowe yf there were
no more but this, I se not what
cloke any faythfull man can fynd
for to purge hym selfe, that he
shoulde not be faultye in thus
doynge. And yet neverthelesse
perceyuinge that they haue no
thyng to laye for them, do not
yet cease to fynd cauyllations
pretendynge the auctoritie of
this man or that man, for their
buckeler. But to what purpose
must we set thopinyon of men
plat agaynst the worde of god.
I apeale theyr owne coscience,
yf the same do not condempne
the, what shall it then helpe the
to be absoluued of men when be-
fore god they be conuynced for
to do euill. But this is it that

For the faithfull

I saide at the begynninge that,
manye do aske me, not for to
knowe the verite but to haue an
answere agreeable to their de-
syre. And our lord to punysshe
their hipocrisye, suffereth them
to fynde suche as they seke:but
þis none other but vnto their
more greuous confusion.

But for as moche as this e-
uyll is wont to sprede it selfe a-
brode very farre euен almoste
among all mē for to haue more
cleare and easy declaration of
this matter:let vs consyder in
a some,that whiche men be cō-
monlye accustomed to do. Be-
hold then,what euery man will
do for his owne parte,I speake
specially of the better sorte of þ
worldely wyse people,whiche
wyll enterteyne and kepe them
sel-

Amongest Papistes

selues in the fauour of þ world:
on the sundaye he wyll not one-
ly take holy water (as they call
it) with other lyke cerymonies
and also go to the Masse, but al-
so vpon all other holy dayes, of
þ which one part was institute,
of very manyfeste superstition.
there one syngethe Masse in þ
honoure of a Saincte, yea, off
such one where of there is none
other probation, then that the
Pope hath put hym in hys pa-
radice. But yet although it we-
re a Sainct approued, shal one
synge Masse in the honoure of
hym: Can there be any gretter
abhomynation, thē to transfer
the Sacramente of our lorde
vnto such an abuse? And thinke
we that the lord will make him
selfe subiecte vnto such fylthy-

E. iij. nesse

For the faythfull
nes. Besides this, what pray-
ers do they make there. Wic-
ked ones and stufed with blas-
phemyes. Let hym that dothe
communicate with the excuse
hym selfe yf he can. Now euery
man doth this commonly. If
For any other wolde flatterre
them in this were it not euen
to betraye the truthe.

Now when any man shall be
marayed, where as he ought to
represente hym self before god
and hys churche, that his mary-
age myghte be blessed. Fyrste
there shalbe many folysshe gau-
des, whiche be mete to defyle
him. Finally, he shal pollute him
selfe altogether by byinge of a
Masse with his owne monye.
I demaunde this of you. When
the Priest selleth the Masse, is

Amongest Papistes

it not sacrilege? What shall we say then of hym that byethe it? Our lord sayth, that a good make is a speciall gyfte of hys goodnes, now thē it were mete for hym to geue hym thankes & to desyre hym to accomplithe that which he hath begonne in makyng the maryage to prosper. Is not this to prouoke his wrathe for to vse such abhomynatiō? We knowe all how moch our lord doth honour mariage, and in what estimatiō he wolde that we shoulde haue the holynes therof, when he compar eth it to þ spirituall vniōn, which he hath w̄ his people thorow þ vertue of his holy spirite. Shal we pollute þ thyng which is þ ymagine of þ coniūctiō which we haue w̄ þ lord Iesus, & begyn þ same with the denying of his death?

E. iii. Da

For the faichfull

Do not we thinke that the lord
wyll punysshe greuously such
outragiousenes. The mariage
fynished, they haue a chylde:
where as he shoulde be presen-
ted vnto the lord for to receiue
baptysme puerly after his insti-
tutio: in the stead of the same he
is defyled withe very manye
peruerse and prophane cerymo-
nies. It is truthe that be cause
of the same, the baptysme cea-
seth not to haue hys vertue as
touchyng the chylde, bycause
the holy ordinaunce of god can
not be abholished by the folyshe
inuentions of men: but þ father
shall not be excused of synne in
consentyng to suche a mynys-
tration of baptisme, which is all
together faulty and corrupte.
I passe ouer the Jewes super-
stition

Amongest Papistes

stitution which is vsed at þ chur-
chyng of the mother and at her
commynge abrode. Nowe we
wyll come vnto instruction off
a howsholde . Who is he that
hath any care to haue hys ser-
uauntes ryghtly taught for to
serue god after hys worde? Is
it not rather a thyng to comon,
to let them lyue in ignoraunce
lyke brute bestes, and wythout
carefulness of withdrawyng
them frō Idolatry? But there
is greate daunger (say they) to
speake vnto them. Let vs passe
ouer to speake of the daunger
for this presente tymie. Shal þ
be a lette that men shoulde not
do it? Is it reason þ we shoulde
be serued euery man in his house
and that god be there not with
standing dishonoured? Thynke

E. iiiij we

For the faichfull

we that a houshalde deserueth
to prosper in whiche god is not
þ soueraigne lord. And what
do I speake of seruantes, howe
many fathers are there which
dare instruct (as they ought to
do) their wyues and children.
yet neuertheles, for as moche
as these faultes do rather de-
clare one to be neglygent in do-
ynge hys dutie, then to offend
god in doinge expreſſly the con-
trary: I do not prosecute in e-
very thyng agaynſte them ve-
ry bitterly. for as moch as my
intent is, to speake of ſuche dea-
des as men commynt agaynſte
the commaundement of god: &
be transgrefſyng es of his law.

All we which haue receyued
the pure doctrine of the gospel
do graunt well that their diry-
ges

Amongest Papistes.'

ges and obsequies for the dead
be very abhomynable. syrte,
for as moche as they were at þ
begynninge inuented falsely a-
gainst the scripture, and also þ
they be derogacion to þ death
and Passion of our Lorde Ies-
su Christ.

Now yf that a mans father
or frend do dye or a neighbour
he that calleth him self a Christi-
an man will go with the other,
makinge as though he prayed
for hys soule. What cloke haue
they for this, except it be suche
a one as can not kepe away the
rayne? Nowe, yf the father or
wyfe dye, he will not onely ap-
prove these sacrileges in stan-
dinge by them: but wil also bye
them w̄ his mony: yf the priest
in sellinge the Masse do folowe
the

For the faichfull
the market of Judas.

Now he that putteth þ same
in practyce and geueth him wa-
ges, shall he be gyltlesse: I will
speake nothing of that men do
all the rest of the yere: I wil on-
ly entreat of the feast of Easter
What do al they then commun-
ly, which do professe the Gospel
They sticke not to go vnto con-
fession, not onely to satisfye the
tyrannous comandement of
Antychriste: but also consent to
þ blasphemyes that shall please
the Priestes to pronounce ouer
them, and by suche consentinge
as it were sealed to the: for as
the Priest doth gyue absolu-
on by the auctorite of the seate
Apostolyke (that is to saye) of
the Idole of Rome, whiche can
do none other but destroye and
curse

Amongest Papistes,

curse, euен so must he receue it
as a very holsom thing. I aske
whether this ca be found good
that a Christen man shuld pre-
sent him selfe and fawle downe
before the vicare or depute of
Antichrist, for to receyue remis-
sion of synnes, in the steade of þ
whiche he oughte to seke at the
minister of the Gospell. In like
wyse, he enioyneth him penāce
but what is it? It is most com-
munity to mumble vp certayne
Aue Maries, before a crucifix,
to cause Masses to be done, or
to do other lyke Idolatry. And
to what purpose? Forsothe to
make satisfaction vnto God, &
to recōpence him. If this work
may be allowed, I can not see,
what synne one maye reprove
in all the worlde.

But

For the faichfull

But to thintent I be not e-
uerlonge, let euery man recken
with hym selfe the dampnable
superstitions whiche they then
commit in thre or fower dayes
And who is he that absteyneth
frō them, it is possible that ther
be some, but the numbre is ve-
ty small. A Christen man whā
he hathe lyued continually in
this fylth and myre, yet cometh
there worse at the deathe, for
then is it, that the deuell trou-
bleth him and gyueth him most
assauetes, for ether friers or prie-
stes shalbe at his elbowe, for to
seduce and deceyue him, vnto
whom although he consent not
yet must he neuerthelesse graūt
them somewhat and make vnto
them a good face. What torment
shall he fynde in his hart, which
must

Amongest Papistes
muste immediatly appeare be-
fore his iudge Jesus Christ, af-
ter that he hathe bene ashamed
or astaied to confesse him. Con-
syderinge that this sentence is
gyuen alredy, that who so euer
is ashamed of me or of my wor-
des before men, of him wil I be
ashamed when I shall come in
myne and my fathers glory w
the Angelles. I thoughte I
wolde set out this my xrour be-
fore men in the whiche euerye
faithfull man (that lyueth am-
ges the papistes) might behold
the faultes which he doth, and
the cursed estate wherin he is.

Marc.8.

Now haue I brieffely com-
prehended them in a grosse som-
louinge rather to dynish and
leauie many thinges oute, then
to amplifie and enlarge y same
whiche

For the faithfull
which of it self is but to bad.
Euen so, whan a man truly fea-
ringe God and comparinge of
that he doth, with that whiche
is here witen, shall knowledge
that he synneth double so moch
in other thinges which I haue
not spoken of. And then he shal
haue good occasion to condene
him self: and shall not dare to o-
pen his mouth to defende him.

But because there be some
which thinke all good ynoughe
when they haue some excuse, as
it were a buckler for to put be-
fore them. A man must beat out
of their handes all that where-
with they were wont to arme,
and helpe them selues. It is a
very commun thinge to alledg
the example of Fraamā the chief
Capitayne of the kyngē of the
MS.

Amongest Papistes

Assirians warres, who after þ
he had made profession, þ from
thence for the he wolde worship
the god of Israell: neuertheles
asked leue of the prophet Heli-
zeus for to entre with the kyng
þys master into the temple of þ
Idoll whiche was worshypped
in his contrey. And bicause the
kyng leaned vpon his shoulter
he demaunded , that whether
when þ kynge enclyned or bow-
ed downe hym selfe , yf it were
not lefull for hym to stoupe or
bowe. Now for as moche as þ
prophete did graunt hym this,
it seameth unto dyuers that it
were not euyll done for a man
to fayne or dyssemble in a lyke
case. I wyl then direct my wor-
des agaynste hym which wold
pretende this colour for to iuf-
tifye

For the faithfull

tify hym self and wyll answere
hym. My synde I metuell to
muche, that seinge thou haste
the generall worde of God as
a great hygh way alredy made
and beaten, in the whiche thou
canste not fayle, how it cometh
to passe, that thou haddeste ra-
ther declyne vnto one particu-
ler exāple which is (as it were)
a narowe pathe and lytle vsed
in the which thou mayst lyght-
ly go out of the way. How hap-
peneth it that thou art so subtle
to seke out stertyng holes, and
canst not see at all whyche way
to enter in at the gate? Doest
thou not knowe well, that it is
a thyng not very sure, to folow
the perticuler examples wyth-
out hauyng other approbation?
For our lord dyd some tyme
per-

Amongest Papistes.

permyt unto some of hys faith-
ful (as it were by priuilege) that
whiche he did forbid to all in ge-
netall. In lyke wylle, he hathe
suffered that thyng which he
hathe not therfore approued.
We reade not that Naaman, of
whom we now speake, was at
any tyme cyrcumcised: and it is
not verye lyke that he was in
dede. Wilt thou excuse thy selfe
therfore, that thou shuldest not
receyue baptysme? And wylte
thou say, if I wyll now reason
the contrary, that in as moche
as the worshypynge and the
confessyng of hys name proce-
ded of faythe: loke how moche
more cleare knoweledge thou
haste then Naaman, so moche
art thou more bounde to geue
glory vnto god? I put case I an-

F. Swete

For the faythfull
were the thus. It is no mat-
uer of Naamā though he were
by the prophete sente agayne
wyth suchē permisson, seynge
he had but a very lytle sparke
of the veryte: but thou whiche
haste a great measure of know-
ledge shouldest thou ordre it so
as though thou were not more
bounde to confesse god thē he-
God is no sophister to receiue
suchē euasions, shall thy consci-
ence then be in reste? But yet
I haue an other answeare for
suchē maner of people: for I do
say, that they do falsely abuse y
scripture in this place, whē al is
well consydered. fyrist we must
consyder that the kynges chief
capytayne in his ydolatry was
wonte to do many sacryfices,
seyng that euery perticular per-
son

Amongest Papistes

Son of meane estate dyd so. And
what doth Naaman promyse
among other thynges. He pro-
testeth that he wyll never do sa-
crifice more but onely vnto the
God of Israel. Nowe is it cer-
teyn, that thys was as moche
as to make profession openly &
knowne vnto all y world, that
he is no more an Idolater: euen
as he had caused it to be proclai-
med by the sound of a trumpet.
for who is he that can doubte
y he had not forlaken those god-
des to whō he ceassed to make
all those sacrificyes, whyche he
was wonte to do afore tyme:
Furthermore, he requireth to
cary away of y earth of Israel
as moch as two Moiles might
carye, that he myght sacryfye
there vnto the lyuynge god: to
f.y. then-

For the faythfull
thentente he myght not defyle
hym selfe by sacrificynge vpon
an heathen grownde. Haue ye
not here now a nother sole pne
declaracion whiche he maketh
to put away all doubt, that he
wolde not lyue any longer in þ
superstition of the Assyrians.
yea but afterwarde he asked
leauue for to worship in þ temple
of Remmon. If that were to
make as though he worshipped
the Idoll, it shoulde haue some
apperaunce for them, but nowe
a man may se the contrary. Be
holde the wordes whiche he v-
seth, yf the kynge my master do
peraduenture entre in to the
temple of Remmon, and that he
do worshyppe there leanyng
vpon my hande: yf I worshyp
also lykewyse, that the lord iiii
pntc

Amongest Papistes

use not the same vnto his ser-
uaunt. This worde worshyppe
is as moch to say, as to enclyne
or bow downe. Wherfore is it
then that he sayth expelly, yf
the kyng leanyng vpō my hand
do worshyppe: forsothe to sig-
nyfie that he wolde not bowe
downe, but for good maners
sake, that he myghte be no let
vnto the kynge. Then in that
he enclyned or bowed downe
his body it was not for to make
as though he worshypped the
ydol, but for to rendre and giue
hys accustomed dutye to the
kynge. Let hym then that wyl
defende hym selfe wyth therā-
ple of Naaman, fyste pourge
hym self of all superstition and
ydolatry, and declare that he
wyll in no wyse consent vnto a-

For the faithfull
ny. Nowe when he hath made
thys knowen we shall be no len-
ger in controuersy. But I pray
you what a mockynge is thys,
to allege ther example of Maama
to couer or cloke them wythe:
when there is so greate a diffe-
rence in the matter. For þ they
do, is nothunge els but to shew
that they will playe the Idola-
ters with other Idolatres. A
man can not satisfye God with
suche wayne and tryfinge cau-
lations.

I haue hearde some also al-
ledge that that is on this wyse
written in the Epistle that is as-
cribed vnto Jeremiye, when ye
shail see the Babylonians beare
aboute their goddes of golde &
siluer and that all men doo fall
downe before them, ye shall say
in

Amongest Papistes

in your hartes, it is thou lord
whiche oughtest to be worship-
ped. But doth thauctor of this
epistle in exhortyng the people
of Israel to geue glorie vnto
god in their hartes, suffer them
to make curtesy vnto þ ydoles.
What helpeth them so folysly
to abuse that same sentence?
And I praye you, he that out-
wardly doth honour vnto Ido-
les, how can he saye in his hert
that vnto God he ought to doo
it: except he do accuse his owne
dede and condempne him selfe
before the iudgement of God?
As for me, I require not of the
faithfull, that when they see the
Papistes beare about their re-
liques and other marmettes, þ
they shulde snatche them oute
of their handes or els cast dirte

For the faichfull

at theym, for it belongeth vnto
Princes and hygher pouers
to correct suche abhominaciōs:
but that they do absteyne from
sylinge them selues with them
And seynge they maye not be
suffred to worshyp God openly
that they do yet at the least glo
rifye God in their hartes and
absteyn from outwardē Idola
try. Ther example of S. Paule
lykewyse, whiche they alledge,
hath a lytle more apparance w
it, but it serueth them moche
lesse then that same of Naamā,
which we haue proued to serue
them nothinge at all. S. Paul
(saye they) knowinge wel, that
the ceremonies of þ lawe were
abolysched, yet for to please his
nacion dyd vse them in shauing
and purifypeng of him self, after
the

Act. 21.

Amongest Papistes.

the custome of the lawe, for to offer in the temple. Now it semeth vnto thē, that if S. Paul synned not in doyng thus: þ it is no more euyll done to go vn to Massē for a face, and to do other thynges whiche I do reproue. I answere, that they do great iniurye: fyreste vnto god, for to compare a ceremony which he hath institute with an ydolatry all together wicked and abhomynable: as is the papisticall Massē. Secondarely, vnto S. Paul, to laye to hym þ he hath done such an acte, as they them selues do: but loke what it is when men wyll cleare them selues in euyll doyng: a man doth allwayes defyle hym selfe double. This Ceremony that S. Paul vsed thē, was it reproued
of

Cor.9.

For the saichfull
of god or else was it indifferent
yet duryng the tyme vntyll þ
gospell was better and more o-
penly sprede a brode. There is
no man which wyll not graunt
me, that of it selfe it was none
curyll thyng, neyther yet damp-
nable: for it was in veri dede of
it selfe a sacryfice of prayse and
giuyng of thankes that he did
vnto god. The shauyng and þ
puryfyng were in dede of the
shadowes of the law: but there
was yet no inconuenience in the
but that a christian man myght
use them vnto edifyng. And
this is it that Sancte Paul
him selfe sayth, that he was be-
come a Jewe vnto the Jewes,
to the intente that he myghte
wynne them: and dyd obserue
the law bycause he myght draw
them

Amongest papistes
them to the gospell. In thys
Masse what thyngē is there
like vnto thys? I take þ Masse
for all other maner of fasshions
of doyngē wherin there is any
euydent Idolatry or else super
stition altogether fyghtyng a-
gaynst the worde of god. What
reason is it then to applye the
dede of Saincte Paul, whiche
was none other but good, for to
maynteyne thynges that be all
together naught? yf it be al one
a man to shaine hym selfe and
to fall downe before an Idol:
then wolde I graunte them to
folow the example of Saincte
Paul: but to put thinges toge-
ther in a rome that be nothyng
lyke, it is to confounde all toge-
ther. How be it, ther is yet more
to be regarded, that is thentēt
and

For the faithfull

and ende of the thyng: for if S.
Paul to kepe him self in fauour
of the worlde, and for the feare
of hys fleshe, dyd vse such dissy-
mulation, he shoulde be the first
that wolde reproue hym selfe.
But we know that he had none
other consideration, then for to
edifie the poore ignorant and
rude people, and that he myght
offende no person. Who be they
now a dayes whych dare boast
them selues of such a zeale, for
their owne conscience doth re-
preue them: yet neuerthelesse,
muste we contende aboute this
matter, as though there were
some doubte in it, for ye shal see
a great nombre of them, which
do counterfaicte for to enter in
them selues wyth the papistes,
and do coloure and cloke them
sel-

Amongest Papistes

selues wyth this goodly cloke.
We do it not but bycause we
wolde not offend. fyoste I do
sende suche kynde of personnes
vnto the iudgemente of god &
to the wytnesse of theyr owne
consciences, where ye shall fynd
that they haue none other re-
specte, but to auoyde trouble &
daunger. What wyn we nowe
I prai you, to flatter our selues
euē agaynst þ verite: &c. What
shall it helpe vs to defende our
selues by lyes, when I haue in-
uented an excuse: Beholde my
honor is decked that I am not
addicte neyther to my bely nor
yet vnto ambition: and yet not
wythstandynge I know well &
can not deny that there is none
other thyng that dryueth me
vnto it. But now some man wil
laye

For the faichfull
lay to my charge, ¶ I do rashly
to iudge the secrete thoughtes
and that the same belongethe
onely vnto God. I answer, ¶
my iudgemente is proued true
inough, by that euery man seeth
wythe hys eyes. Let vs not
mocke with god. If there were
no feare of losyng of the lyfe or
of the goodes or auctoryte or
acquayntaunce or the fauoure
offrendes, whiche do hynder a
man, freely to do or speake: shold
a man fynd amonge a hundred
yea one amonge a thousande
which wolde dissemble so as all
men do nowe. But seynge the
worlde is come vnto suche an
vnshamefastnesse for to mocke
w god so, I graunte that their
intent be suche as they pretend
and I wyll no further inuey a-
gainst

Amongest Papistes
gaintst theyr hipocrisy. Let vs
now examyne the dede it selfe,
for feare to offend (say they) we
be constrainyd to make a good
countenance in fasshionyng oure
selues vnto the superstitions of
the papistes.

Now to see whether it be so
or no, we must fyrt understand
what it is to offend, for when
S. Paul wseth thyg worde, of-
fende, he signifieth þ troublyng
of a conscience wherby it is let-
ted to come vnto Jesus Christ
or caused to fall or drabwe backe
from hym, now whē he hande-
leth thyg matter of whiche we
speake of, he commaundeth vs
to be well ware þ we offend no
man, well how is that? Take
hede (sayth he) that thou eatest
not of the Offerynge made
vnto

For the faithfull

¶ Corin.8 unto Idolle's in the presence of
a weake person that is scrupu-
lous, for þ is an offence. Wher-
fore. For sothe in as moche as
hys conscience is therby edify-
ed to do euyll, for he thynketh
that such meate is defyled, and
yet neuerthelesse, he styckethe
not to eate of it, folowing thine
example. Beholde nowe how
thou art cause of hys ruyne, or
else, if he absteyn, he is troubled
in his harte, thynkyng þ thou
displeasyste god in so doyng:
and is by this meanes set as it
were on fier, and in daunger to
givie ouer, because he is not wel
grounded in the truthe of god.
We see then from what offence
Saincte Paul calleth vs backe
it is, whē we through our rash-
nes be the cause that a weake
per-

Amongest Papistes

parson doth so stumble, that he
fall vnto ruyne, or turne from
the ryght way, or else be hynde-
red, and to be shorte. When we
plucke hym backe, or be a let vnto
him to profyte in oure lord
in the steade of that we ought
for to further hym. In lyke
maner, to the Romayns. After Rom.14.
that he had shewed, that it was
an vnsyndly thyng to agaynste
charite, for to trouble a weake
person bycause he maketh hys
conscience to eate of all maner
of meates and that he shoulde
not constrain hym: nor to be to
importune agaynst hys consci-
ence. Fynally, that he shold not
dyscomfort nor dyscourte hym.
And when he wolde conclude
hys purpose he sayth. Let eu-
ry man please hys neighbour in

G. well

For the faythfull
well doynge vnto hys edyfyngē.

Now we see the marke wher
vnto we must haue an eye, whē
we go aboute to auoide offence,
it is that we gyue not an occasi
on vnto our neyghboure to be
edyfyed in euyll, nor yet gyue
hym any euyll example, neither
to say or do any thyngē, where
by he myght euer the soner, go
out of the ryght waye. Where
upon it is easy for vs to iudge,
whether that they whych bow
them selues vnto Idolles, and
by their dissemblynge of theyr
christianyte dishonour god do,
by thys meanes auoyde offen
dynge: fyreste, they shew them
selues that they haue no great
zeale vnto the glory of god, the
whiche they do dishonoure so.

Then

Amongest papistes:

Then do they entyce other to
doe the same. I speake of the
feble and symple oung, whiche
haue already some taste of the
truth. And where as otherwise
they wolde make conscience to
defile them selues with Idolatry,
they do take courage and
boldnes, through their exāple.
S ynally, they confirme the vn-
beleuers and harden them in
their errours. If this be not to
offende, I confesse þ I am oute
of my wytte. It is very trewe
in dede, that they do not offend
the worldly people or do runne
into their displeasure: neither
do they prouoke any person for
to persecute them, nor giue them
any occasion for to murmur or
crye out agaist them. But in
nourishing of all Idolatry tho-

G.ij. row

For the faythfull
tow their fapnyng, they be the
cause þ one breaketh his necke,
other be greuously hurte, soone
do fall & some be caused to halt,
or else to wander out of þ right
way. And by this meanes they
altogytter, euен from the fyrist
vnto the last be blynde and lea-
ders of þ blynd, for in folowing
one au other lyke Cranes, they
doo seduce or leade an other
oute of the ryghte way. for as
muche as neuer a one of them
doth folow the worde of God
whyche is the onely true rule.
Moreover we muste note, that
when S. Paule byddeth vs to
condiscende vnto the rudenes
or infirmitie of our neighbours
that we gyue thē none offence,
he wolde not that we shold do
any euyll thyng, for to do them
plea-

Amongest Papistes

pleasure with al:or else vse any dissimulacion, that is not lawfull for vs:but that in all indyferente thynges whyche God hath lefte in our lybertye, and whiche of them selues be but good,we shoulde haue respecte vnto them, and not to trouble the. Wherfore the fyrt foundacion shulde be euer to consydrē whether þ thyng where of we entreate , be letfe vs free, þ we myghte vse it in one sorte or other puerly with out offedyng god,that is to say,to do a dede or leue it vndone,to vse a thing or to absteyn frō it. Now to include ydolatry in this row, it is to no purpose . Therfore in as moch as to counterfaict in such sort that one shuld comit all abhomynation, is agaynst the ex-

G. iii. presse

For the faichfull
presse prohibition of god, there
is no reason at all, to bryngē
for the offence, to be an excuse in
this behalfe.

Now they that see me to be
more indyfferente percepuyng
them selues to be voyde of all
lawfull excuses, do not wholely
defende that thys is well done
or that it is no synne to commit
Idolatry, for the feare of men:
but do alledge that it is a small
faulte and easy to be pardoned,
whē the hert is not there wyth
and therfore that it is to passe
all measure for to reproue it so
bytterly. And for to gyue some
shewe vnto theyr sayeng, they
doo obiect, that there be many
vices remaynyng in the wōrlđ
moch more greuous then that
ȝ whiche ought to be reproued
fyſt

Amongest Papistes

fyreste of all. And therfore men
ought not to begynne at thys
smal infirmyte (as they do take
it) yf we wyll not folow the hy-
pocrisy of the Pharyses which
swallowed vp an whole Camel Mat. 23.
and strayne the lyttle pieces
there of through a siefe. I will
begyn to Answere at thys last
poynt, graunting that there
be now a dayes very horryble
faultes in the worlde, agaynste
whiche there is moche nede to
crye. I confess also that when
one passeth ouer them lyghtly
to tary vpon this onely synne
of outwarde Idolatry, that he
goeth not well to worke: euen
as now I shoule spare whores,
dronkerdes, theues, disceyuers
periured personnes, and that I
shoule wynke at couetuousnes,

G. iiiij. that

For the faithfull
that I dissembled w^t y^th extor-
cioners, & fynally, the pompes
and pryde, of this world, beyng
only & altogether set to reprove
this vice wherof I speke now.
For then I shoulde not do well,
and also a man myght by good
ryghte reprove me of lacke of
discretiō as one that lefte ma-
ny secrete wondes alone for to
be occupied aboute the healyng
of one. But for as moche, as I
do not see who shall let me to
reprove euery vycē in hys or-
drye, without leauynge any un-
touched, nowe that this is one
of the nombre, it can not be deny-
ed. yea (say they) but yet it is to
bytterly: for some me hearyng
you to crye so moche agaynst it
do thynke that they haue done
all their dutye towardes God,
when

Amongest papistes

when they haue not fayned the
selues to be ydolatres, as other
men do. And euен as all their ho-
lynes lay in þ, they passe not to
leade an inordinat life, or to be-
gyle their neighbours, or to do
such lyke thynges: notwithstanding-
ing, I answer þ such peple put-
ting al their perfectiō in abstey-
ning frō an outwardē thyngē &
goyng aboute to please god by
doyng one only poyntē of his
law, be euен as farre out of the
way as thother which thynk þ
they offendē not God by forsa-
kyng of him through the vsyng
of outwardē superstitionē before
men. But it is no reaso, þ theyz
faulte shoulde be imputed vnto
me: considerynge I gyue them
none occasion. My doctrine is,
that a faythfull man ought to
saync-

For the faithfull

saintify & consecrate unto god
as wel the body, as the spiryte:
but yet that the spiryte as the
most pryncipall, haue the firsste
place. Who is it nowe that can
conclude vpon thys, ¶ I wolde
brynge in any hypocrysie for to
paye god wyth outwarde ges-
tures onely. Touchyng that
they do pretende ¶ it is a small
fault, a man to feyne for to wor-
ship Idolles, and therfore that
it may lyghtly be forgeuen. To
that I answe, that yf a man
come to make comparyson of ¶
commaundementes of god frō
thone to thother, ¶ tha he may
well fynde thone greater and
thother smaller: euен as Jesus
Christ sayde, that the pryncipal
poinctes of the lawe, be iustyce,
iudgemente, & fayth. But whe-
we

Math. 23

Amongest P̄ apistles.

we consider euery one of them
seuerally, there is none of them
which ought not to be of great
estimatiō vnto vs, for we know
thys, that Jesus Christe oure
maister sayth. Who so euer shal
breake one of the leste of these
commaundementes and shall teache
men so to do, he shall be
of no estymation in the kyngē-
dome of heauen. What is it to
teach men so to do? It is to make
them beleue, that it is not very
euil done for to transgres some
commaundement of God: as
though it were of small valure,
and by þ menes to gyue them þ
brydle to do euyll, and to dymy-
nyshe the syn. Now, if he which
makethc the breakynge of the
commaundemente of god (how
lytle so euer it semeth to be vn-
to

Math.5.

For the saithsu!!

to our vnderstandinge) more
lyght than it is, be so condemp-
ned: what shall become of them
whiche say, that a man, whan
he dothe playne agaynste it in
Dede, may dissemble hys faulte
all togyther & not be a knowen
of it at all. And in Dede, yf we
had not a very peruerse & cor-
rupte iudgemente, we shoulde
not dare open our mouthes, for
to say, that it were a smal thing
to do clene contrary to the wyl
of god. For in as moche, as our
lorde hath vouchsauyd to open
to speake of any thyng, what so
euer it be, were not thys good
reason, þ euery creature shoulde
be moued at it for to gyue eare
there unto in feare: & dylygent-
ly to obserue the same, that he
speaketh. Belongethe it unto
vs

Amongest Papistes

hs to enquyre, wherfore he co-
maundeth or forbyddeth anye
thyng. As though hys onely
wyll were not sufficiente vnto
vs for a reason.

Now, to thentente that we
dysceyue not oure selues, we
ought not onely to loke vnto þ
thyng commaunded or forbyd-
den: but vnto god whiche spea-
keth in so moche þ we can not
disobeye hys worde wythoute
dyspysyng of hys maiestye.
Therfore it is after hys hygh-
nes, þ we ought to esteine thof-
fence, & in so doing, it shal never
seme smal to vs. for this cause,
he sayth by hys prophete zacha-
ry. That he wold sende a boke
of curse, by whych euery perill-
red person & euery thief shoudl
be accursed togyther. Wherby,
he

zacha.5.

Jaco. 2.

For the faithfull
he signyfyleth, that no man can
transgresse his law, in what sort
so euer it be: but that it is alto-
gyther dampnable. Which thyng
Saincte James doth expound
yet more clearely, whē he saith.
He that hath kepte the whole
law and offendeth in one poynt,
shall be counted gyltie of all to-
gyther. for he that hath forbid
den to murder, hath also forbid
den to play the whoremonger,
to robbe, or to lye.

Now, to shew what offence
it is to fayle in any poynte, he
sendeth vs vnto God whiche
gaue the lawe, as though he
wold say, that the faulte ought
to be measured and wayed by
this that we do agaynst the wil
of god, euē by contempte, as it
were, settynge nothyng by hys
seue-

Amongest Papistes

seueritie, as moche as is in vs.
Wherfore our lord Jesus Crist
reprouyng the hypocrisy of þ
Scribes and pharisees: which Mat. 23.
in such wyse did apply their stu-
dye to obserue the smallest com-
maundementes, that the pryn-
cypall were lefte behynde vn-
done, sayde not vnto thē. That
they shoulde go aboute to do þ
whiche he had moste chiefly cō-
maunded and passe ouer the
reste: but contrarywyse, he spea-
keth euен thus. These thynges
ought you to do & not to leaue
thoþher vndone: as though he
wolde say, there is neuer a one
of the cōmaundementes whiþh
one ought to dyspyse from the
greatest vnto the least: nor one
shoulde not utterly reiecte the
one, for to kepe the other. We
see

For the faithfull

See then, that it is a perilous fa-
tasy to conceiue, that it is a ve-
nyall synne and lyghtlye to be
pardoned, for to transgres any
commaundement of god, what
so euer it be: consideryng that,
loke what fe are and reuerence
we beare vnto his maiesty: cuē
the same shoulde we shewe to-
warde all the poyntes of his
lawe, euuen from the hyghest, to
the lowest. And in dede, when
we ones begynne to extenuate
or dymynyshe the word of god
in any poynte, for to bryng vs
here vnto, that we passe not to
do that which is commaunded,
it is an entraunce for vs, for to
cause vs afterwarde for to cast
it of altogether.

Thus, euery thyng that mā
doth agaynst the wyll of god in
one

Hoc erat deus et homo

Amongest Papistes.

one sorte or other, indifferently
ought to be rebuked, and vehe-
mētly reprooued. For in this do
we shew our selues to fere hym
and that we wyl be subiecte vnto
to hym, yf that we do not omitt
one onely tytle of all that he com-
maundeth. Now be it, I wolde
fayne knowe what reason it is,
to call outherarde Idolatry one
of the smalleste offences that a
man may do. Some man wyl
say vnto me, it is because I haue
not the wyll or thentente to do
it, but do it by constraint, desy-
rynge to doo otherwyse, yf I
myght be suffered. I wyl axe
of hym then that sayth so. My
frende, yf that thou for feare of
dyspleasure, or for drede of some
daunger, dost a greate outrage
or bylanye to thy father, shoul-

H. deſte

For the faythfull

deste thou therfore be holden
excused. And howe moche lesse
oughtest thou to dishonor God
by prophanyng or vnhalowing
hys holy name, by gyuyng glo-
tyme vnto a Mammet. Thou
art constrainyd (thou sayest)
thinkest thou the y he estemeth
not moche more hys glory, tha
thy life &c. But for to put away
all contentious altercations, I
desyre all them whyche be hol-
den in suchे errore, that they
wyll bethynke them a lytle, if it
be a lyght faulfe to maynteyne
that by which S. Paul saithe.
That god is prouoked euē a-
gainst one whiche woldē fyght
against hym. by which he saith,
that Jesus Christe is offended
that one forsaketh hys holy ta-
ble, and that one is made parta-
ker.

Amongest Papistes

Ker of the dyuels table, here be
wordes (as me thinketh) able
ynough to make vs tremble :
yea and to saye the truthe, they
beate downe all outwarde Ido-
latry more mightely than I can
expresse. But some man will re-
ply against me, & say, ¶ I abuse
the for to wrest the to my pur-
pose. Let vs se the whether it
be so or no. The christia people
eyther for feare of daunger, or
for other worldly respectes, did
assemble in þ company of þ infide-
les, for to make solene banquets
in þ honour of Idolles : & their
excuse was. In our hartes we
condempne al their superstition,
and know that there is but one
onely God, vnto whome all ho-
nour is due. Upon this Saint
Paul ceasyth not to crye, that

P.y. they

For the faychfull
they prouoke the lord vnto bat-
tayle, and pollute them selues
with communycating with the
Deuyls table. What is it that
they do lesse, whiche come to
knele downe at the Mass, for
to approue all thabonynation
that is done there: and whiche
is blyng of all the paruerse ce-
remonies, & suche as be repug-
nant vnto God, which men do
in the kyngdome of Antychrist.
Do shewe them selues to be obe-
dyent chyldren, þ is to saye, do
fayne that they consente vnto
them and receyue the as good:
If they deny this, let vs se whe-
ther þ causes for which Sanct
Paul is so sharpe agaynste the
Corbynthians shal not be found
in them. It is certeyn, that he
consydered twoo thynges, it is
that

Amongest Papistes

that the Corynthyans by suche
dissemblyng dyd gyue occasion
bnto the Infydeles, and Pay-
nyme to harden them in theyr
euyl, and not to regard the chri-
stian religyon. And that on the
other syde, the symple weake
people were subuerted & theyr
consciencies troubled.

Thus, bycause of the double
offence þ folowed of their acte,
he threteneth them so shaply.
And what do thei now adues
þ be conformable to þ papistes
in their folysshnesse. Let vs all
wayes take the Massē for an
example. They knowe well, that
it is an abhomynatiō set vp as
it were in þ dispīte of god, they
knowe well for what purpose þ
people come togyther there, &
if there were none other thyng

H. iii. there

For the faichfull

there:they knowe that men do
worshyp there an Idol. lyftynge
vp a piece of bread in the steade
of God whyle they knowe this
well ynough, do they not yet
make as though they worship-
ped it as other men do? Wolde
not they þ men shoulde thynke
that they do it of good deuotiō.
In thyȝ doyng(I pray them)
do they not lay forth the glory
of God to be mocked of the wic-
ked? Do not they offend the
weake by gyuyng them an euil
example with castynge them in
doubte & scrupulosite that they
wote not what to beleue? It is
but losse labour then for them
to go aboute to make a lyghte
matter of it, which we see to be
so sharply reproued of God.
And yet þ more is, it is a kno-
wen

Amongest Papistes
wen thyngē, that the Masse is
taken of the enympes of Jesus
Christe as a gage for to bynde
mē to lyue in their vngodlynes:
and to serue theyr tyranyp. For
yf any man go vnto the Masse
deuoutly, he is taken for a good
and a laudable supporter of An-
tichriste, contrariwyse to dys-
pyse þ Masse is as it ware to
forsake the kyngdome off the
Pope. Seyng þ it is so, that a
christyan man in goynge to the
Masse, doth gyue a testymonie
and make a profession that he
wyll lyue in Idolatry, & mayn-
teyne thabouynations whiche
raigne thys day in the worlde,
is not the same a cloked forsa-
kyngē of Jesus Christe, and a
playne denyeng of hys gospell
by crafte, What answeare wyll

H. viij, they

For the faichfull

they make me vnto this, whiche
wolde colour their synne, and
bycause they can not make it al
togither whyte, they wolde by
some meanes darken it, that it
should not appeare at all. I say
that we ought not to esteeme þ
Masse alonly in it self: but with
all the circumstancess and all þ
inconueniences that folowe it.
I saye further, that the incon-
ueniences be such, that there a
man maketh an obligation for
to approue, retaine, and folowe
the present estate of the popysh
churche, which all Christen me
ought to abhorre and defye, þf
they can assygle me this argu-
ment with a good conscience &
without sophistry. I discharge
them, but that will not be this
yere.

3

Amongest Papistes.

I will yet recite vnto this purpose for the further confirmation thereof, an History that is in Josephus and in the boke of the Machabees, it is of Eleazarus and a woman of the Iudees with . viii . children that she had, who al be it it were so, that men wolde constrain them for to eate swynes flesh, had yet rather dye then to consent therunto. It might serue at the first sighte that this was rather a self wilfulnes, to suffer deth for so small a matter, then a righte ordered zeale. But yf we take hede wherevnto these tended, they might do none otherwyse without forsakinge of God: for in constraininge them to eate swynes fleshe, whiche God had forbidden them, their purpose
was to

2. Machab.
6.7.

Esaie.42.

For the faithfull
was to haue a wytnes of them
that they were content to con-
descende vnto the gentils ma-
ner of lyuinge. This History is
not of the holy scripture, but it
is an act that was done in be-
tyde and no fable, yf we doo
commende these personnes as
martyres & prayse theyr con-
stancy doth it not become vs to
condemne that that is done to
the contrarie. Nowe to make
an ende of this article, I saye,
that all they which take it for a
small fault such a fayning or dis-
sembling, to make as though
they agreed with þ Idolaters
do not knowe in what estimati-
on God hathe his honour, and
haue never tasted of this sen-
tence which he speaketh by his
prophete Eslaye. I doo lyue, I
will

Amongest papistes

will not gyue my glorie to another: neyther yet my honour unto Images, for by the same he sheweth vs that he wyl never suffer, that hys honoure be gyuen vnto an Idole: but that he will at one tyme or at an other, take vengeance of it, I say also, that they dyd never conceyue the grace that God hath shewed vnto vs in ordyninge that our bodyes shoulde be the temples of his holy spirite, after that he had redemed them by the precious bloude of his sonne our Lorde, and in promisynge them glorie and immortallitie in his kyngdome. for yf they vnderstode this thyng, they wolde make this conclusion with S. Paule, y it were mete for vs to pourge vs from all

Cſai.42.

For the faſthfull
was to haue a wytnes of them
that they were content to con-
descende vnto the gentils ma-
ner of lyuinge. This Hitory is
not of the holy scripture , but it
is an act that was done in ve-
ry dede and no fable. yf we doo
commende theſe personnes as
martyres & prayſe theyr con-
ſtancy doth it not become vs to
condemne that that is done to
the contrarye. Nowe to make
an ende of thiſ article , I ſaye,
that all they which take it for a
ſmall fault ſuch a fayning or diſ-
ſemblinge, to make as though
they agreed with þ Idolaters
do not knowe in what estimati-
on God hathe his honour , and
haue neuer taſted of thiſ ſen-
tence which he ſpeaketh by his
prophete Elaye . I doo lyue, I
will

Mongest papiles

will not gyue my glorie to another : neyther yet my honour unto Images , for by the same he sheweth vs that he wyl never suffer, that hys honoure be gyuen vnto an Idole: but that he will at one tyme or at an other, take vengeaunce of it, I say also , that they dyd never con-
veyne the grace that God hath shewed vnto vs, in ordyninge that our bodyes shoulde be the temples of his holy spirite , af-
ter that he had redemed them by the precious bloude of his sonne our Lorde, and in promi-
syng them glorie and immor-
talitie in his kyngdome. for yf they vnderstode this thyng,
they wolde make this conclu-
sion with S. Paule, þ it were
mete for vs to pourge vs from
all

For the faichfull
all fylthyness as well of the bo-
dy as of the soule, and to beare
God as well in thone as in the
other, consyderynge that both
of them be hys

Now, after all these cauylla-
tions be beaten downe, my La-
dy woorlde wyisdom cometh
in wyth her fyue egges, bryng-
yng in a perylouse reason.
What good shold come of it, ys
everye one wolde declare hym
selfe for to serue God puerly.
I answe're wyth one woord, y
f it pleased God, there myght
folow of it moche persecution,
and that some myghte be con-
strayned to flee, forsakynge all
theyr goodes: eyther myghte
be poyneted at with the synger
some put in pryson, oother ba-
nyshed, yea, and some myghte
lose

Amongest papistes

lose their lyues. I understand,
euen as I haue sayde, yf that
God wolde suffer it, but we
ought to gyue this honour vnto
God, to commit vnto him al
that might come of it: trusting
that he wolde so order the mat-
ter, that the euyll (whiche we
feared) shuld not come to passe
for this is the refuge, wher vnto
our father Abraham bryng-
geth vs by hys example, who
hauynge commaundemente to
kyll hys owne sonne, when he
was deinaunded in the waye,
what he wolde sacryfice, sayde.
The lord shall prouyde. It is
trewly a sentence, which ought
to be witten in our hertes, that
it myght come vnto our memo-
ry by and by incontynently, whe-
we be amased in any thyng:

Gene.22.

Dry

For the faithfull

Dryuen as it were vnto an extreamyte, yf we coulde do so, f
is to wytte, to caste all our care
vpon God nothyng doubtyng
but that he were wyse ynough,
for to directe vs vnto a good
ende, when we be destitute of
counsell and in perplexite, he
wolde not fayle vs more then
he dyd his seruaunt Abraham,
in delyueringe him from all he
wynesse, whan it was against al
the helpe of man. But because
of our vnbelife, we be not wor-
thy to fele the goodnes of God
towarde vs. When our Lorde
commaundeth vs any thinge,
thinke we, that he seeth not the
daungeres before hande, or els
that he doeth not consydere
theym? And when he seeth
them, thynde we, that he is
not

Amongest Papistes

not able to plucke vs oute of
theym : And that more is, will
we make him a lyar as though
he wolde not kepe his promes
that he made vnto vs , for to
preserue them that folowe his
wayes : wherfore in steade of
alledginge , what shall become
of vs, yf we serue God , let vs
learne to saye , seynge that all
counsell doeth fayle vs , God
hathe some other in stooze for
vs. Are we in a straight / oute
of the whiche we thinke there
is no waye , to escape oute :
Then will he make the waye
bydet , onely let vs doo what
oure Lorde God byddeth vs ,
and in what peryll so euer we
be, he shall surely helpe vs .
Aboue all thinge the lorde God
lo-

For the faichfull

Ioueth this confydence, þ when
we kepe his cōmaundementes,
we do commit thende vnto his
prouidence, and þ our spirite do
quietly rest vpon the same. But
þf that a thousande perylles do
present them selues before our
eyes in suche wyse, þ we knewe
not whiche way to wynde vs:
Shall we therfore say, that god-
des cōmaundement is in vaine,
and þ it cā take no more place:
No, but we know that it ought
not to be vyalate nor broken,
though heauen and earth shold
go together.

Item theles, belly wiſdome
wyll not that it be thus answe-
red, for ſhe obiecteth an other
inconuenyence, that þf euer ye
man ſhoulde wythdrawe hym
ſelue from Idolatrye. fyſte all
landes

Cambray 1616

Amongest Papistes.

landes where Antichrist reyg-
neth, shulde be destitute of faith
full people. Secondarely, that
when they be departed frome
þ place where they were, they
shoulde not knowe where to
dwell, consyderinge the regios
where God is purely called v-
pon, can not holde them with þ
inhabitauntes that be there al
redy. I answer, that this, feare
is verye bayne, for yf that all
they, whome our Lord hathe
illuminated, with onz accorde
and commune consent, were so
stronge rather for to dye or to
leauue all togyther, then to de-
fyle them selues with wycked
superstitionys, he wolde helpe
them by some meane that we
know not of: for eyther he wold
conuerte the herettes of the p[ro]ut

For the faythfull
cetes and of the Magistrates, &
move them to put downe al ~~F~~
Dolatrie, and set vp the true ser-
vice and worshippinge of God,
or els at the least wolde molly-
fye them so, that they wold not
constrayne the poore faithfull
people for to desile them selues
against their consciences, nor
vse no more suche crueltye a-
gainst thē. furthermore, that
we enter no further in disputa-
tion. I saye that we shall not
now doubt, that euery one will
trusse vp his baggage for to set
forwarde. for alwayes thus
will the worlde goo, that some
shall haue their eyes so blynded
that they can not perceyue in
what myre and fyldinges they
lye in: & other, althoughe they
do so, & acknowledge þ misera-
ble

Amongest Papistes

ble estate wherin they be, shall
neuertheles be hold in through
the infirmitie of the fleshe for to
abyde there still. And some shal
be so wrapped with dyuerse ca-
res and burdes, þ they can not
auoyde it, al be it they wolde
fayne do it.

But it is very lykly (wil some
man say) þ thei whiche haue the
better zeale & more knowledge
for to edifye other, will go their
waye: what will come of this
then, how can the doctrine of þ
gospel be multiplied, yf the sede
be taken awaye? To this I an-
swer, that yf euery one of them
whiche be here and there, vnto
whom oure Lord hath geuen
the knowledge of his truthe,
dyd but the half of his dutie to

I. ii. his

For the faythfull
his power, that there shoulde
not be one corner of the worlde
which shold not be fylled ther
with. The fault is, that there is
no boldnes nor courage in the
moste parte, but yet althoughe
all they that coulde not lyue in
one Contrey wyth a quiet con-
science, bycause they myght not
lyue after Goddes worde, dyd
departe away, thynke we that
the seede of God shoulde vter-
ly be extyncte. We shoulde ra-
ther hope, that god in the stead
of one, wolde rayse vp fower.
In conclusio, we shalbe alwaes
fooles, so longe as we wyll rea-
son againte God. I know also,
that there be some which think
to cleare them selues very wel
by sayenge, that it is an eaysye
thyng for me to say thus seyng

Amongest Papistes

I am far frō daunger: but that if I were in their place, I wold not be so hotte, but wold do as they doo. I answe, that I say none other thyng, but þ whych my conscience constraineth me to speake: and that, yf I wolde say other wise, I shoulde wickedly blasphemē the truth. Wherfore, if I were in a place where I thought that I shoulde not auoyd Idolatry without daunger, I wold pray our lord, that he wolde strengthen me: and þ he wolde gyue me this constancy to prefarc (as reason requireth) his glorie , before myne owne lyfe, & I hope þ he wolde not forsake me.

Neuerthelesse, let vs leaue to dispute what I wolde do, for I do not boaste my selfe: but do

I.ij. • onely

For the faithfull
onely shewe that, which as wel
I my selfe, as euery man ought
to do. And therfore whosoever
dyd otherwyse (were it I my
selfe or anye other) he were to
be reproued. But what doth it
helpe them for to loke vpon me
If I do otherwyse then I haue
preached, wo be vnto me: for as
moche as I shulde condempne
my selfe by myne owne mouth.
But are they therfore to be ex-
cused: let euery body proue his
owne worke, saith S. Paule,
and then he shall haue glory in
him selfe and not in his neygh-
bour, it is a very comune thing
in the world, þ one doth make
him a buckler for to defende
hym selfe, by the faultes of an
other, but a man maye not vse
thus for to do before God.

Gala.6.

fur

Amongest Papistes

Furthermore , to the intente
they shoulde not saye, these be
wordes , but fynde me one
(I praye you) that doth so . I
requyre nothyng off theym ,
but to folowe that whyche so
manye thousande Martires
haue done before vs , men and
Women , Ryche and Poore ,
greate and small . This doc-
tryne then is no speculation ,
that I haue inuented euer the
soner because I my selfe am (as
I and they do thynke) safe and
well at ease / but it is the same
whyche the holye Martires
of oure Lorde Jesus Christe /
haue occupied theym selues
wyth in the myddes of the tor-
mentes that they suffered .
And by thys medytation they
were strengthened & holpen .

I.iii. to ouer-

For the faichfull
to ouercome the dred and feare
of prisonnes, of rackinge, of the
fier, of the gallouse, of þ swerd,
& of all other kyndes of death.
If they had not had thys tho-
rowly prynted in their hartes,
that it were better for them to
dye an hundred tymes, then to
do any thyngē agaynst the ho-
noure of God, they had never
had the courage to present the
selues vnto the death, for to cō-
fesse the christian faith: but they
wolde rather haue suffered the
selues to be induced for to ho-
nour Idolles

Now their conscience is not
recited vnto vs, onely bycause
that we shoulde prayse it: but þ
it myght be an example to vs,
and that we forfake not the ve-
ryte whiche they dyd so manful-
lye

Amongest þ apistles.

Iye maynteyne, that we do not
set at naught, nor corrupte the
glory of God whiche they este-
med so hyghely, that they shed
their bloud for to seale and con-
fyrm it: yf thei had thē thought
it lawful to escape by symulati-
on or dissemblynge, when men
wold constrain them to encline
vnto Idolatry: then had it bee-
now no nede that they shoulde
haue geuen ouer them selues,
for to endure such tormentes as
they suffered. for they myghte
haue worshipped God secretly,
and made as though he they had
worshypped Idols, for to sa-
tisfy their persecuters with al.
But they haue taught vs that
that is nothyng else but moc-
cage, to pretende that a man
doth honoure God in hys hert,

when

For the faithfull

when he betrayeth the truthe
before men, and so defyleth his
honoure by gyuinge it vnto I=
Dolles. And truelye when eue= =
rye thyng is well weyed, this
is no small condempnation v= =
pon vs/ for to see what an ar= =
dente and a burnyng zeale the
holy Martyrs hadde in tymes
paste in comparison of the cold.
zeale that we shewe oure sel= =
ues to haue, for by and by as
soone as a poore man in those
dayes hadde but onelye a lytle
taste of the true knowledge vff
God, he made no doubt to cast
him selfe in daunger, for the con= =
fession of hys faythe / and had
rather to be slayne quicke then
to counterfayte or dyssemble
so moche, as to commyghte an
acte of anye outwarde Idolola= =
try

Amongest papistes

trye. We that haue so greate
knowledge, whiche shoulde set
vs on fyre, be more colde then
Ice, and besydes that, goo a-
boute to excuse or iustifye oure
selues. But yf we doo so, we
shall heape vnto oure selues a
more greuouse curse and pro-
uoke the sorer, the wrathe of
God vppon our headdes, and
let euery man for his oown part
marke this diligently.

Nowe euен as hytherto, I
haue foughтен agaynste them
whiche for to washe and iusti-
fye them selues, doo falsifie the
truthe of God, or for to extenu-
ate or mynysh their faultes, do
derogation vnto the maieste of
his word, and diminish thaucto-
rite of his comandmētes, or els
ḡ by bayne clokes wold excuse
theym

For the faithfull

them selues, that it myghte be lawful for them to do euill and no man to reprove them. So on the other syde, it is good reason to preuent the question which sa many good personnes and such as feare God myght happen to aske, that is to wytte, whether I do reprove and condempne all the faythfull, whiche be dyspersed thoroþ out ffrance, Itally, Englannde, Flaunders, and other Realmes: in as moch as (in many of these) they be constrained to vse many superstitious ceremonies. Before I answere to this questio, I protest before God that so farre is it of that I do delyte to rebuke and reprove my poor brethre which be in such captiuite, that rather for the pitie and compassio that

Amongest Papistes

I haue vpon them, I wolde de-
nduyse some way to excuse them:
on but yet so, that I speake as my
conscience doth compell me to
say, yea, and that for their owne
health. And after that I haue
sayd all, I do mourne for them
despyring God that he wyll cō-
ferte them: touchyng the repro-
vynge of them, thys is not my
mynde, where as I rebuke any
vice in theym, therfore to con-
demne their personnes: God
knoweth that I haue this esti-
mation of many that be disper-
sed abrode, that they lyue moch
more holylly than I do, and in
greater perfection. Moreouer,
I knowledge and consider wel
that it is a greater and a more
excellent vertu for thē to kepe
them selues in the feare of god.

For the faichfull
in the myddes of suche a confus-
sion, than I which haue no such
occasyon, and am not so moche
tempted to do euell: but contra
rywyse haue dayly the worde
of God to drawe me backe. In t
lykewyse, yf they happen to fall a
that I ought to beare more wi
them, then I my selfe ought to a
befauored or to be borne with.
Therefore, so farre is it of, that
I do reiecte them, as though
I wulde not take them for bre-
thren: in that I do als laude &
prayse them before God and al
so before men, countinge them
more worthy to haue a place in
the churche of God than I: let
vs set asyde then this false opi-
nion, that I wolde exclude the
frome the nombre of the faith-
full, or compte them for no Chri-
stian

Kindest Papistes

fusstian men.

such Neuerthelesse, though he haue their personnes in suche
ra honoure and reputation, yet he
de cease not (yf I see any vice in
In them) for to iudge it euyll: for
all althoughe a man be very faith
full, yet one can not saye, that
to all his workes be good and lau
able: it is possible they maye
synde other fautes in me, let
them condempne them in
the name of God: but let it not
be of euell will or through the
desyre to dispayse or backbyte
me, or for to reuenge them sel
ues thorowe accusyng me as
gayne. That notwithstanding,
let them receyue this correcti
on with humblenes, yf they wil
shewe them selfes to be the
children of God; or elles they

Gall

For the faithfull
shall declare them selues to be
led wyth a spirite of rebellyon,
and bytternesse : seynge that
theye wolde not receyue the
truthe.

But one, wylle demaunde of
me, what counsell then I wold
gyue a faythfull person þ dwel-
leth so in some Egipt, or in som
Babylon, in the which he is not
suffered to worshyp God puer-
ly: but is constrainyd after the
conimon fasshyon to conforne
hym selfe vnto euyll usages.

The fyrt were, that he shold
get hym from thence if he can,
for all thynges well reckened &
debated, happy is he that is far
from such abhomynations, for
as moche as it is verye harde
to be so nyghe and not to be de-
syled wyth them. Let hym the
dix w

Amongest Papistes.

Drawe hym selfe vnto the place
where he shall not be constrain-
ed to medle with suche fylthi-
nesse: nor yet to blasphem the
name of god, nor his worde, by
holdynge his peace and dissem-
blynge as though he consented
on the other syde, where as he
myght be suffered to make pro-
fession of his christian faithe, in
the assemble of christian people,
to be partaker of the holy doc-
tryne of the gospell, to haue the
pure and wholsome vse of the
Sacraments, to haue his part
of the common prayers.

Here, haue ye my opynion,
what were best to be done: but
yf anye man fynde no waye to
get oute, I wolde counsell hym
to loke, whether it were not
possyble for hym, to absteyne

K from

For the faythfull
from all Idolatry, and to kepe hym selfe pure and vndefyled
towarde God, as well in body, as in soule. Then, that he worshipped god priuately, desirynge hym that he wyll restooze hys poore Churche vnto her ryghte estate. Slynally, that he doo hys diligence for to instructe and edyfye the poore Ignoraunte, as moch as he may: if he abiecht that he can not do thys wyth out daunger of deth. I graunt it: but the glory of God where of we intreate now, oulghte to be more precious vnto vs then this bayne and transitory lyfe whiche(to saye the truth)is nothyng but a shadowe.

I knowe, what the moste parte wyll say vnto me, alas it is very truth that we ought to pre-

Ainongest Papistes

prefer God before all thynges:
but we haue no suche strength
nor constancy, wher we haue
father and mother whyche do
retayn vs here, wher we haue
charge of householde, how can
we well get awaye? Unto this
I say, for as moche as their in-
firmytie doth let them to folow
the counsell whyche they doo
acknowledege to be moste sure
and healthful, that for as moch
as for the feare of men they do
bow from the ryght way, they
oughte to confesse their symme
before God: and wyth teares
and syghes to bewayle it, accu-
lynge them selues in the steade
of iustifyeng. Then, I do admis-
mysse theym that by custome
they sleape not in theyr euyll:
but from daye to daye endeuer-

B.y. them

For the faichfull

them selues to myslike them
selues and to be soray, that they
may obteyn mercy before god.
Then, afterwarde to desyre,
their good father (for as moche
as hys offyce is, to redeme pry-
soners) that he wyll once draw
them out of bondage: or els pre-
pare a ryght form of the churche
thorow oute all the wорld, that
they may gyue hym the honor,
that belongeth vnto hym. Fy-
nally, to seke all the wayes pos-
syble, to gette out of this myre,
and this myserable and cursed
estate, where in they bee: and
take those same meanes which
shalbe offered vnto them, that
they may shew that it was for
no hypocrysy, that they desired
of God delyuerance: yf all men
wolde thus do their diligencie.

A

Amongest Papistes.

I doubt not, but that our lord
wolde worke, otherwyse then
he dothe, for to destroy all abho
mynations and Idolatry, that
raigne vpon the earthe. But
bycause we fele not our myserie
nor be not touched with it, as
we oughte to be: but rather as
indurate persons, do not passe
vpon the matter, it is no
maruell, that he doth
thus suffer vs, so long
to corrupte in our
fylthines. It
is to befea
red, if
we
do not bethink vs the soone
ner, that he wyll let vs
roote altogether
therew.

☞ Translated by R.G.

Matthew the x. v

Whosoeuer knowlegeth me be
fore men, hym wyll I know-
ledg also before my fater whi-
che is in heauen. But whosoe-
uer denieth me before men, hym
wyll I also denie before my fa-
ther whiche is in heauen.

Romayns the x. v

If thou knowledgest Jesus w
thy mouth/that he is the lord/
and beleueste in thine hert that
God hathe raysed hym from
the dead thou shal be sauad: for
if a man beleue from the herte/
he shall be made ryghtiuoug: &
if a man knowledige wþtþ the
mouth/he shall be sauad. &c.



*Ordo fratrum minorum
B. & C. in monasterio*

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